

A N
E X T R A C T
O F T H E
Rev. Mr. JOHN WESLEY'S
JOURNAL

From his Embarking for GEORGIA

To his Return to LONDON.

*What shall we say then?—That Israel which follow'd
after the Law of Righteousness, hath not attained to
the Law of Righteousness.—Wherefore? Because
they sought it not by Faith, but as it were by the Works
of the Law.*

Rom. ix. 30, 31.

B R I S T O L :

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TEXT R A G T



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The PREFACE.

1. **I**T was in Pursuance of an Advice given by Bp. *Taylor*, in his *Rules for Holy Living and Dying*, that about fifteen Years ago, I began to take a more exact Account than I had done before, of the manner wherein I spent my Time, writing down how I had employed every Hour. This I continued to do, wherever I was, till the Time of my leaving *England*. The Variety of Scenes which I then past thro', induced me to transcribe from time to time, the more material Parts of my Diary, adding here and there such little Reflections as occur'd to my Mind. Of this Journal thus occasionally compiled, the following is a short Extract: It not being my Design to relate all those Particulars, which I wrote for my own Use only; and which would answer no valuable End to others, however important they were to me.

2. Indeed I had no Design or Desire to trouble the World with any of my little Affairs: As can't but appear to every impartial Mind, from my having been so long *as one that beareth not*, notwithstanding the loud and frequent Calls I have had, to answer for myself. Neither shou'd I
have

The P R E F A C E:

have done it now, had not Captain *Williams's* Affidavit, publish'd *as soon as he had left England*, laid an Obligation upon me, to do what in me lies, in Obedience to that Command of GOD, *Let not the Good which is in you be evil-spoken of.* With this View I do at length give an *Answer to every Man that asketh me a Reason of the Hope which is in me*, that in all these Things *I have a Conscience void of Offence, towards GOD and towards Man.*

3. I have prefixt hereto a Letter wrote several Years since, containing a plain Account, of the Rise of that little Society in *Oxford*, which has been so variously represented. Part of this was publish'd in 1733; but without my Consent or Knowledge. It now stands as it was wrote; without any Addition, Diminution, or Amendment: It being my only Concern herein, *nakedly to declare the thing as it is.*

4. Perhaps my Employments of another kind may not allow me, to give any farther Answer, to them who *say all manner of Evil of me falsely*, and seem to think that they do GOD Service. Suffice it, that both they and I shall shortly give an Account, to him that is ready to judge the *Quick and the Dead.*



Oxon, Oct. 18. 1730.

SIR,

THE Occasion of my giving you this Trouble is of a very extraordinary Nature. On *Sunday* last I was informed (as no Doubt you will be e'er long) that my Brother and I had kill'd your Son: That the rigorous Fasting which he had imposed upon himself, by our Advice, had increased his Illness, and hastned his Death. Now tho', confidering it in itself, *it is a very small thing with me to be judg'd by Man's Judgment*; yet as the being thought guilty of so mischievous an Imprudence might make me less able to do the Work I came into the World for, I am obliged to clear myself of it, by observing to you, as I have done to others, that your Son left off Fasting about a Year and a

b

half

half since, and that it is not yet half a Year since I began to practice it.

I must not let this Opportunity slip of doing my Part towards giving you a juster Notion of some other Particulars relating both to him and myself, which have been industriously misrepresented to you.

In *March* last he receiv'd a Letter from you, which being not able to read, he desired me to read to him; several of the Expressions whereof I perfectly remember, and shall do, 'till I too am called hence. I then determined, that if GOD was pleased to take away your Son before me, I would justify him and myself, which I now do with all Plainness and Simplicity, as both my Character and Cause require.

In one Practice for which you blam'd your Son, I am only concern'd as a Friend, not as a Partner. That therefore I shall consider first: Your own Account of it was in Effect this, " He frequently went into poor
 " Peoples Houses in the Villages about *Holt*,
 " call'd their Children together, and instructed them in their Duty to GOD, their
 " Neighbour, and themselves. He likewise
 " explain'd to them the Necessity of private
 " as well as publick Prayer, and provided
 " them with such Forms as were best suited
 " to their several Capacities; And being well
 " appriz'd

“ appriz’d how much the Success of his
 “ Endeavours depended on their Good-will
 “ towards him, to win upon their Affections,
 “ he sometimes distributed among them a
 “ little of that Money, which he had saved
 “ from Gaming, and the other fashionable
 “ Expences of the Place.” This is the first
 Charge against him; upon which all that I
 shall observe is, That I will refer it to your
 own Judgment, whether it be fitter to have a
 Place in the Catalogue of his Faults, or of
 those Virtues, for which he is *now number’d*
among the Sons of G O D.

If all the Persons concern’d in “ that ridi-
 culous Society, whose Follies you have so
 often heard repeated,” could but give such
 a Proof of their deserving the glorious Title*
 which was once bestow’d upon them, they
 would be contented that their *Lives too should*
be counted Madness, and their End thought
to be without Honour. But the Truth is, their
 Title to Holiness stands upon much less
 stable Foundations; as you will easily per-
 ceive when you know the Ground of this
 wonderful Outcry, which it seems, *England*
 is not wide enough to contain.

In *November, 1729*, at which Time I
 came to reside at *Oxford*, your Son, my Bro-
 ther, myself, and one more, agreed to spend

* *The Holy Club.*

three

three or four Evenings in a Week together. Our Design was to read over the *Classicks*, which we had before read in private, on common Nights, and on *Sunday* some Book in Divinity. In the Summer following Mr. *M.* told me he had call'd at the Goal, to see a Man who was condemn'd for killing his Wife; and that, from the Talk he had with one of the Debtors, he verily believed it would do much Good, if any one would be at the Pains, of now and then speaking with them. This he so frequently repeated, that on the 24th of *Aug.* 1730, my Brother and I walked with him to the Castle. We were so well satisfied with our Conversation there, that we agreed to go thither once or twice a Week; which we had not done long, before he desired me, to go with him to see a poor Woman in the Town who was sick. In this Employment too when we came to reflect upon it, we believed it would be worth while to spend an Hour or two in a Week, provided the Minister of the Parish, in which any such Person was, were not against it. But that we might not depend wholly on our own Judgments, I wrote an Account to my Father of our whole Design; withal begging that He, who had lived seventy Years in the World, and seen as much of it as most private Men have ever done, would

would advise us whether we had yet gone too far, and whether we should now stand still, or go forward?

Part of his Answer, dated *Sept. 21, 1730*, was this:

“ And now as to your own Designs and Employments, what can I say less of them than *Valde probò* :* And that I have the highest Reason to bless God, that he has given me two Sons together at *Oxford* to whom he has given Grace and Courage to turn the War against the World and the Devil, which is the best Way to conquer them. They have but one more Enemy to combat with, the Flesh ; which if they take Care to subdue by Fasting and Prayer, there will be no more for them to do, but to proceed steadily in the same Course, and expect the Crown which fadeth not away. You have Reason to bless God, as I do, that you have so fast a Friend as Mr. *M—*, who I see in the most difficult Service is ready to break the Ice for you. You do not know of how much Good that poor Wretch who kill'd his Wife has been the Providential Occasion. I think I must adopt Mr. *M—* to be my Son, together with you and your Brother *Charles* ; and when I have such a Ternion to prosecute that War, wherein I am now *Miles*

* *I greatly approve.*

Emeritus,

Emeritus, I shall not be ashamed, when they speak with their Enemies in the Gate."

" I am afraid lest the main Objection you make against your going on in the Business with the Prisoners may secretly proceed from Flesh and Blood. For *who can harm you if you are Followers of that which is so good?* and which will be one of the Marks by which the Shepherd of *Israel* will know his Sheep at the last Day?—Tho' if it were possible for you to suffer a little in the Cause, you would have a Confessor's Reward. You own none but such as are out of their Senses would be prejudic'd against your acting in this manner; but say, "These are they that need a Physician." But what if they will not accept of one, who will be welcome to the poor Prisoners? Go on then in God's Name in the Path to which your Saviour has directed you, and that Track wherein your Father has gone before you! For when I was an Under-Graduate at *Oxford*, I visited those in the Castle there, and reflect on it with great Satisfaction to this Day. Walk as prudently as you can, tho' not fearfully, and my Heart and Prayers are with you.

" Your first regular Step is to consult with him (if any such there be) who has a Jurisdiction over the Prisoners, and the next is, to obtain the Direction and Approbation of your
Bishop.

Bishop. This is *Monday* Morning, at which time I shall never forget you. If it be possible I should be glad to see you all Three here in the fine End of the Summer. But if I cannot have that Satisfaction, I am sure I can reach you every Day, tho' you were beyond the *Indies*. Accordingly, to Him, who is every where, I now heartily commit you, as being

Your most affectionate and joyful Father.

In Pursuance of these Directions, I immediately went to Mr. *Gerard*, the Bishop of *Oxford's* Chaplain, who was likewise the Person that took Care of the Prisoners when any were condemn'd to die, (at other Times they were left to their own Care) I propos'd to him our Design of serving them as far as we could, and my own Intention to preach there once a Month, if the Bishop approv'd of it. He much commended our Design, and said he would answer for the Bishop's Approbation, to whom he would take the first Opportunity of mentioning it. It was not long before he informed me he had done so, and that his Lordship not only gave his Permission, but was greatly pleas'd with the Under-

Undertaking, and hoped it would have the desir'd Success.

Soon after a Gentleman of *Merton College*, who was one of our little Company, which now consisted of five Persons, acquainted us, that he had been much rallied the Day before for being a Member of *the Holy Club*; and that it was become a common Topick of Mirth at his College, where they had found out several of our Customs, to which we were ourselves utter Strangers. Upon this I consulted my Father again, in whose Answer were these Words.

Dec. 1.

" This Day I received both your's, and this Evening in our Course of our Reading, I thought I found an Answer that would be more proper than any I myself could dictate; tho' since it will not be easily translated, I send it in the Original. 2 Cor. 7. 4. Πολλοί μοι Καυχῆσις ὑπὲρ ὑμῶν· πεπληρωμαι τῇ παρακλησίᾳ ὑπερπεριωυνομαι τῇ χαρᾷ. * What would you be? Would you be Angels? I question whether a Mortal can arrive to a greater Degree of Perfection, than steadily to do Good, and for that very Reason patiently and meekly to suffer Evil. For my Part, on the present View of your Actions and De-

* Great is my glorying of you. I am filled with Comfort. I am exceeding joyful.

signs,

signs, my daily Prayers are, that God would keep you humble; and then I am sure that if you continue *to suffer for Righteousness Sake*, tho' it be but in a lower Degree, *the Spirit of God and of Glory* shall in some good Measure *rest upon you*. Be never weary of Well-doing: Never look back, for you know the Prize and the Crown are before you. Tho' I can scarce think so meanly of you, as that you would be discouraged with *the crackling of Thorns under a Pot*. Be not high-minded, but fear, preserve an equal Temper of Mind under whatever Treatment you meet with from a not very just or well-natur'd World. Bear no more Sail than is necessary, but steer steady. The less you value yourselves for these unfashionable Duties, (as there is no such Thing as Works of Supererogation) the more all good and wise Men will value you, if they see your Actions are of a Piece; or, which is infinitely more, He by whom Actions and Intentions are weigh'd, will both accept, esteem and reward you."

Upon this Encouragement we still continued to sit together as usual; and to confirm one another as well as we could, in our Resolutions, to communicate as often as we had an Opportunity (which is here once a

c

Week;)

Week ;) and to do what Service we could to our Acquaintance, the Prisoners, and two or three Poor Families in the Town. But the Outcry daily encreasing, that we might shew what Ground there was for it, we propos'd to our Friends, or Opponents, as we had Opportunity, these, or the like Questions :

I. Whether it does not concern all Men of all Conditions, to imitate Him as much as they can, *who went about doing Good?*

Whether all Christians are not concern'd in that Command ; "*While we have Time let us do Good to all Men.*"

Whether we shall not be more happy hereafter, the more Good we do now ?

Whether we can be happy at all hereafter unless we have according to our Power, *Fed the Hungry, Cloathed the Naked, Visited those that are Sick, and in Prison*, and made all these Actions subservient to a higher Purpose, even the saving of Souls from Death ?

Whether it be not our bounden Duty always to remember, that He did more for us, than we can do for Him, who assures us, *In as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me?*

II. Whether

II. Whether upon these Considerations we may not try to do Good to our Acquaintance? Particularly, whether we may not try to convince them of the Necessity of being Christians?

Whether, of the consequent Necessity of being Scholars?

Whether of the Necessity of Method and Industry in order to either Learning or Virtue?

Whether we may not try to persuade them to confirm and increase their Industry, by communicating as often as they can?

Whether we may not mention to them the Authors whom we conceive to have wrote best on those Subjects?

Whether we may not assist them as we are able from Time to Time, to form Resolutions upon what they read in those Authors, and to execute them with Steadiness and Perseverance?

III. Whether, upon the Considerations above-mention'd, we may not try to do Good to those that are hungry, naked, or sick? In particular, whether if we know any necessitous Family, we may not give them a little Food, Cloaths, or Physick, as they want?

Whether

Whether we may not give them, if they can read, a Bible, Common-Prayer Book, or Whole Duty of Man?

Whether we may not now and then enquire how they have used them; explain what they don't understand, and enforce what they do?

Whether we may not enforce upon them more especially the Necessity of Private Prayer, and of frequenting the Church and Sacrament?

Whether we may not contribute what little we are able toward having their Children cloathed and taught to read?

Whether we may not take Care that they be taught their Catechism, and short Prayers for Morning and Evening?

IV. *Lastly*, Whether upon the Considerations above-mentioned we may not try to do Good to those that are in Prison? In particular, Whether we may not release such well-disposed Persons as remain in Prison for small Sums?

Whether we may not lend smaller Sums to those that are of any Trade, that they may procure themselves Tools and Materials to work with?

Whether we may not give to them who appear to want it most, a little Money, or Cloaths, or Physick?

Whether

Whether we may not supply as many as are serious enough to read, with a Bible and Whole Duty of Man?

Whether we may not, as we have Opportunity, explain and enforce these upon them, especially with Respect to publick and private Prayer, and the blessed Sacrament?

I do not remember that we met with any Person who answer'd any of these Questions in the Negative, or who even doubted, whether it were not lawful to apply to this Use that Time and Money, which we should else have spent in other Diversions: But several we met with who increas'd our little Stock of Money for the Prisoners and the Poor, by subscribing something quarterly to it; so that the more Persons we propos'd our Designs to, the more were we confirm'd in the Belief of their Innocency, and the more determin'd to pursue them in Spight of the Ridicule, which increas'd fast upon us during the Winter. However, in Spring I thought it could not be improper to desire farther Instructions from those, who were wiser and better than ourselves; and accordingly (on *May* 18, 1731) I wrote a particular Account of all our Proceedings to a Clergyman of known Wisdom and Integrity,
After

After having inform'd him of all the Branches of our Design as clearly and simply as I could, I next acquainted him with the Success it had met with in the following Words. —“ Almost as soon as we had made our first Attempts this Way, some of the Men of Wit in *Christ-Church* enter'd the List against us, and between Mirth and Anger made a pretty many Reflections upon *the Sacramentarians*, as they were pleas'd to call us. Soon after their Allies at *Merton* chang'd our Title, and did us the Honour of stiling us *the Holy Club*. But most of them being Persons of well-known Characters, they had not the good Fortune to gain any Proselytes from the *Sacrament*, till a Gentleman, eminent for Learning, and well esteemed for Piety, joining them, told his Nephew, That if he dar'd to go to the Weekly Communion any longer, he would immediately turn him out of Doors. That Argument indeed had no Success; the young Gentleman communicated next Week; upon which his Uncle having again tried to convince him that he was in the wrong Way, by shaking him by the Throat to no Purpose, chang'd his Method, and by Mildness prevail'd upon him to absent from it the Sunday following, as he has done five Sundays in six ever since.” This much delighted our

“ Gay

“ Gay Opponents, who increas’d their Numbers apace, especially when shortly after one of the Seniors of the College having been with the Doctor, upon his Return from him, sent for two young Gentlemen severally, who had communicated Weekly for some time; and was so successful in his Exhortations, that for the future they promis’d to do it, only three Times a Year. About this Time there was a Meeting (as one who was present at it inform’d your Son) of several of the Officers and Seniors of the College, wherein it was consulted what would be the speediest Way to stop the Progress of Enthusiasm in it. The Result we know not, only it was soon publickly reported, that Dr.—— and the Censors were going to blow up *the Godly Club*. This was now our common Title, though we were sometimes dignified with that of *the Enthusiasts*, or *the Reforming Club*.”

Part of the Answer I received was as follows.

“ Good Sir,

A pretty while after the Date your’s came to my Hand. I wav’d my Answer till I had an Opportunity of consulting your Father: who upon all Accounts is a more proper Judge of the Affair than I am. But I could
never

never find a fit Occasion for it. As to my own Sense of the Matter, I confess, I cannot but heartily approve that serious and religious Turn of Mind that prompts you and your Associates to those pious and charitable Offices ; and can have no Notion of that Man's Religion or Concern for the Honour of the University, that opposes you as far as your Design respects the Colleges. I should be loth to send a Son of mine to any Seminary, where his conversing with virtuous young Men, whose profess'd Design of meeting together at proper Times, was to assist each other in forming good Resolutions, and encouraging one another to execute them with Constancy and Steadiness, was inconsistent with any receiv'd Maxims or Rules of Life among the Members. As to the other Branch of your Design, as the Town is divided into Parishes, each of which has its proper Incumbent, and as there is probably an Ecclesiastic, who has the spiritual Charge of the Prisoners, Prudence may direct you to consult them : For tho' I dare not say you would be too officious, should you of your own meer Motion seek out the Persons that want your Instructions and charitable Contributions, yet should you have the Concurrence of their proper Pastor, your good Offices would be more regular, and less liable to Censure."

Your

Your Son was now at *Holt*; however, we continued to meet at our usual Times, tho' our little Affairs went on but heavily without him. But at our Return from *Lincolnshire*, in *September* last, we had the Pleasure of seeing him again; when, tho' he could not be so active with us as formerly, yet we were exceeding glad to spend what Time we could in talking and reading with him. It was a little before this Time my Brother and I were at *London*, when going into a Book-seller's Shop (Mr. *Rivington's* in *St. Paul's Church-Yard*) after some other Conversation he ask'd us whether we liv'd in Town; and upon our answering, "No; at *Oxford*:" Then Gentlemen, said he, let me earnestly recommend to your Acquaintance a Friend I have there, Mr. *Clayton*, of *Brazen-Nose*. Of this, having small Leisure for contracting new Acquaintance, we took no Notice for the present. But in the Spring following (*April 20*) Mr. *Clayton* meeting me in the Street, and giving Mr. *Rivington's* Service, I desired his Company to my Room, and then commenc'd our Acquaintance. At the first Opportunity I acquainted him with our whole Design, which he immediately and heartily clos'd with; and not long after, Mr. *M*—
 having then left *Oxford*, we fix'd two Evenings in a Week to meet on, partly to talk
 d upon

upon that Subject, and partly to read something in Practical Divinity.

The two Points, whereunto by the Blessing of God, and your Son's Help, we had before attain'd, we endeavour'd to hold fast: I mean, the doing what Good we can, and in order thereto communicating as often as we have Opportunity. To these, by the Advice of Mr. *Clayton*, we have added a third, the observing the Fasts of the Church; the general Neglect of which we can by no Means apprehend to be a lawful Excuse for neglecting them. And in the Resolution to adhere to these, and all Things else which we are convinc'd God requires at our Hands, we trust we shall persevere, till he calls us too to give an Account of our Stewardship. As for the Names of *Methodists*, *Supererogation-Men*, and so on, with which some of our Neighbours are pleased to compliment us, we do not conceive ourselves to be under any Obligation to regard them, much less to take them for Arguments. To the Law and to the Testimony we appeal, whereby we ought to be judged. If by these it can be prov'd we are in an Error, we will immediately and gladly retract it: If not, we have not so learn'd Christ, as to renounce any Part of his Service, tho' Men should say all Manner of Evil against us, with more Judgment,

ment, and as little Truth as hitherto. We do indeed use all the lawful Means we know, to prevent *the Good which is in us* from being *evil spoken of*; but if the Neglect of known Duties be the one Condition of securing our Reputation, why fare *it* well: —

We know whom we have believed, and what we thus lay out He will pay us again. Your Son already stands before the Judgment-Seat of Him who judges Righteous Judgment; at the Brightness of whose Presence the Clouds remove; his Eyes are open, and he sees clearly whether it was “Blind Zeal and a thorough Mistake of true Religion, that hurried him on the Error of his Way,” or whether he acted like a faithful and wise Servant, who from a just Sense that his Time was short, made Haste to finish his Work before his Lord’s Coming, that when *laid in the Balance* he might not *be found wanting*.

I have now largely and plainly laid before you the real Ground of all the strange Outcry you have heard; and am not without Hope that by this fairer Representation of it than you probably ever receiv’d before, both you and the Clergyman you formerly mention’d may have a more favourable Opinion of a Good Cause, tho’ under an ill Name. Whether you have or no, I shall ever acknowledge my best Services to be due

to yourself and your Family, both for the generous Assistance you have given my Father, and for the invaluable Advantages your Son has (under God) bestowed on,

S I R,

Your ever oblig'd,

And most obedient Servant.



Upon



Upon the DEATH of
Mr. MORGAN of *Christ-Church*.

By the Rev. Mr. *Samuel Wesley*.

We Fools counted his Life Madness.

IF ought beneath them Happy Souls attend,
Let MORGAN hear the Triumph of a Friend,
And hear well-pleas'd. Let *Libertines* so gay
With Careless Indolence despise the Lay;
Let Critick Wits, and Fools for Laughter born
Their Verdict pass with supercilious Scorn;
Let jovial Crowds by Wine their Senses drown'd,
Stammer out Censure in their Frantick Round;
Let yawning Sluggards faint Dislike display,
Who, while they trust To-Morrow, loose To-day;
Let such as these the Sacred Strains condemn;
For 'tis true Glory to be hiss'd by them.

Wise in his Prime, he waited not for Noon,
Convinc'd, that Mortal never liv'd too soon.
As if foreboding then his little Stay,
He made his Morning bear the Heat of Day.

Fix'd,

Fix'd, while unfading Glory he pursues,
 No Ill to hazard, and no Good to lose.
 No fair Occasion glides unheeded by;
 Snatching the Golden Moments as they fly,
 He by few fleeting Hours ensures Eternity.

Friendship's warm Beams his artless Breast inspire,
 And tend'rest Rev'rence for a much-lov'd Sire.
 He dar'd for Heav'n this flatt'ring World forego,
 Ardent to teach, as diligent to know.
 Unwarp'd by Sensual Views, or Vulgar Aims,
 By idle Riches, or by idler Names.
 Fearful of Sin in every close Disguise,
 Unmov'd by threat'ning or by glozing Lies.
 Seldom indeed the Wicked came so far,
 Forc'd by his Piety to Defensive War;
 Whose Zeal for other Men's Salvation shown,
 Beyond the Reach of Hell secur'd his own.
 Gland'ning the Poor, where'er his Steps he turn'd,
 Where pin'd the Orphan, or the Widow mourn'd;
 Where Prisoners sigh'd beneath Guilt's horrid Stain,
 The worst Confinement and the heaviest Chain.
 Where Death's sad Shade th' uninstructed Sight
 Veil'd with thick Darkness in the Land of Light.
 Our Saviour thus fulfill'd his great Design,
 (If Human we may liken to Divine)
 Heal'd each Disease that Bodies frail endure,
 And preach'd th' unhop'd for Gospel to the Poor.

To Means of Grace the last Respect he shew'd,
 Nor sought new Paths, as wiser than his God:
 Their sacred Strength preserv'd him from Extreams
 Of empty Outside or Enthusiast Dreams;
 Whims of *Molinos*, lost in Rapture's Mist,
 Or Quaker, late-reforming Quietist.

He knew that Works our Faith must here employ,
 And that 'tis Heaven's great Business to enjoy.

Fix'd

Fix'd on that Heav'n he Death's Approaches saw,
 Nor vainly murmur'd at our Nature's Law :
 Repin'd not that his Youth so soon should go,
 Nor griev'd for fleeting Pleasures here below.
 Of sharpest Anguish scorning to complain,
 He fills with Mirth the Intervals of Pain.
 Not only unappall'd but joyful sees
 The dark, cold Passage that must lead to Peace ;
 Strong with immortal Bloom secure to rise,
 The Tears for ever banish'd from his Eyes.

Who now regrets his Early Youth would spend
 The Life so nobly that so soon should end ?
 Who blames the Stripling for performing more
 Than Doctors grave, and Prelates of threescore ?
 Who now esteems his Fervour indiscreet,
 His Prayers too frequent, or his Alms too great ?
 Who thinks, where blest he reigns beyond the Sky,
 His Crown too radiant, or his Throne too high ?
 Who but the Fiend, who once his Course withstood
 And whisper'd—— “ Stay till Fifty to be Good ? ”
 Sure, if believ'd, t'obtain his Hellish Aim,
 Adjourning to the Time that never came.





JOURNAL

From Oct. 14. 1735, to Feb. 1. 1737.



TUESDAY, Oct. 14. 1735. Mr. Benjamin Ingham, of Queen's College, Oxford, Mr. Charles Delamotte, Son of a Merchant in London, who had offered himself some Days before, my Brother Charles Wesley, and myself, took Boat for *Gravesend*, in order to embark for *Georgia*. Our End in leaving our Native Country, was not to avoid Want (God having given us Plenty of Temporal Blessings) nor to gain the Dung or Dross of Riches or Honour: But singly this, To save our Souls, To live wholly to the Glory of God. In the Afternoon we found the *Simmonds* off *Gravesend*, and immediately went on board.

Wednesday and *Thursday* we spent with one or two of our Friends; partly on board and partly on Shore, in

exhorting one another, to *shake off every Weight, and to run with Patience the Race set before us.*

Friday 17. I began to learn *German*, in order to converse with the *Moravians*, Six and Twenty of whom we had on board. On *Sunday*, the Weather being fair and calm, we had the Morning Service on Quarter Deck. I now first preach'd *ex tempore*, and then administer'd the Lord's Supper to six or seven Communicants. A little Flock. May God increase it!

Monday 20. Believing the denying our selves even in the smallest Instances, might, by the Blessing of God, be helpful to us, we wholly left off the Use of Flesh and Wine, and confined our selves to Vegetable Food, chiefly Rice and Bisket. In the Afternoon *David Nitchman*, Bishop of the *Moravians*, and two others began to learn *English*. O may we be, not only of one Tongue, but of one Mind and of one Heart!

Tuesday 21. We sail'd from *Gravesend*. When we were past about half the *Goodwin Sands*, the Wind suddenly fail'd. Had the Calm continued till Ebb, the Ship had probably been lost. But the Gale sprung up again in an Hour, and carried us into the *Downs*.

We now began to be a little Regular. Our Common Way of living was this. From Four in the Morning till Five, each of us used Private Prayer. From Five to Seven we read the Bible together, carefully comparing it (that we might not lean to our own Understandings) with the Writings of the Earliest Ages. At Seven we breakfasted. At Eight were the Publick Prayers. From Nine to Twelve I usually learn'd *German*, and Mr. *Delamotte*, *Greek*. My Brother writ Sermons, and Mr. *Ingham* instructed the Children. At Twelve we met, to give an Account to one another, what we had done since our last Meeting, and what we designed to do before our next. About One we dined. The Time from Dinner to Four, we spent in reading to those of whom each of us had taken Charge, or in speaking to them severally, as Need required. At four were the Evening Prayers; when ei-
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ther the Second Lesson was explained, (as it always was in the Morning) or the Children were catechised, and instructed before the Congregation. From Five to Six we again used Private Prayer. From Six to Seven I read in our Cabin to two or three of the Passengers (of whom there were about Eighty *English* on board), and each of my Brethren to a few more in theirs. At Seven I joined with the *Germans* in their Publick Service; while Mr. *Ingham* was reading between the Decks, to as many as desir'd to hear. At Eight we met again, to exhort and instruct one another. Between Nine and Ten we went to Bed, where neither the roaring of the Sea, nor the Motion of the Ship, could take away the refreshing Sleep which God gave us.

Friday 24. Having a rolling Sea, most of the Passengers found the Effects of it. Mr. *Delamotte* was exceeding sick, for several Days: Mr. *Ingham* for about half an Hour. My Brother's Head ached much. Hitherto it has pleas'd God, the Sea has not disorder'd me at all; nor have I been hinder'd one Quarter of an Hour from reading, writing, composing, or doing any Business I cou'd have done on Shore.

During our Stay in the *Downs*, some or other of us went, as often as we had Opportunity, on board the Ship that sail'd in Company with us, where also many were glad to join in Prayer and hearing the Word.

Friday Oct. 31. We sail'd out of the *Downs*. At Eleven at Night I was waked by a great Noise. I soon found, there was no Danger. But the bare Apprehension of it, gave me a lively Conviction, what manner of Men those ought to be, who are every Moment on the Brink of Eternity.

Sat. Nov. 1. We came to *St. Helen's Harbour*, and the next Day into *Cow's Road*. The Wind was fair, but we waited for the Man of War, which was to sail with us. This was a happy Opportunity of instructing our Fellow-Travellers. May he whose Seed we sow, give it the Increase!

Sund.

Sund. 16. *Thomas Hird*, and *Grace* his Wife, with their Children, *Mark*, aged 21, and *Phebe*, about 17, late Quakers, were, at their often-repeated Desire, and after careful Instruction, admitted to Baptism.

Thu. 20. We fell down into *Yarmouth Road*; but the next Day were forced back to *Cows*. During our Stay here, there were several Storms: In one of which two Ships in *Yarmouth Road* were lost.

The Continuance of the contrary Winds gave my Brother an Opportunity, of complying with the Desire of the Minister of *Cows*, and preaching there three or four Times. The poor People flock'd together in great Numbers. We distributed a few little Books among the more serious of them, which they receiv'd with all possible Expressions of Thankfulness.

Fr. 21. One recovering from a dangerous Illness, desired to be instructed in the Nature of the Lord's Supper. I thought it concern'd her to be first instructed, in the Nature of Christianity: And accordingly fixt an Hour a Day to read with her in Mr. *Law's* Treatise on Christian Perfection.

Sun. 23. At Night I was waked by the tossing of the Ship and roaring of the Wind, and plainly shew'd I was unfit, for I was unwilling to die.

Tu. Dec. 2. I had much Satisfaction in conversing with one that was very ill and very serious. But in a few Days she recovered from her Sickness and from her Seriousness together.

Sund. 7. Finding Nature did not require so frequent Supplies as we had been accusom'd to, we agreed to leave off Suppers; from doing which we have hitherto found no Inconvenience.

Wed. Dec. 10. We sail'd from *Cows*, and in the Afternoon past the *Needles*. Here the ragged Rocks, with the Waves dashing and foaming at the Foot of them, and the white Side of the Island rising to such a Height, perpendicular from the Beach, gave a strong Idea of Him

Him that spanneſh the Heavens, and holdeth the Waters in the Hollow of his Hand!

To Day I ſpoke cloſely on the Head of Religion, to one I had talked with once or twice before. Afterwards ſhe ſaid, with many Tears, “ My Mother died when I was but Ten Years old. Some of her laſt Words, were, “ Child, fear God; and though you loſe me, you ſhall never want a Friend.” “ I have now found a Friend, when I moſt wanted, and leaſt expected one.”

From this Day to the 14th, being in the Bay of Biſcay, the Sea was very rough. Mr. *Delamotte* and many others were more ſick than ever: Mr. *Ingham* a little; I not at all. But the 14th being a calm Day, moſt of the Sick were cured at once.

Tu. 18. One who was big with Child, in a high Fever, and almoſt waſted away with a violent Cough, deſired to receive the Holy Communion before ſhe died. At the Hour of her receiving, ſhe began to recover, and in a few Days was entirely out of Danger.

Sund. 21. We had Fifteen Communicants, which was our uſual Number on *Sundays*: On *Chriſtmas Day* we had Nineteen; but on *Newyear's Day*, Fifteen only.

Tu. Jan. 15. 1736. Complaint being made to Mr. *Oglethorpe*, of the unequal Diſtribution of the Water among the Paſſengers, he appointed new Officers to take Charge of it. At this the old ones and their Friends were highly exaſperated againſt us, to whom they imputed the Change. But *the Fierceneſs of Man ſhall turn to thy Praise.*

Sat. Jan. 17. Many People were very impatient at the contrary Wind. At Seven in the Evening they were quieted by a Storm. It roſe higher and higher till 9. About 9, the Sea broke over us from Stem to Stern: burſt through the Windows of the State Cabin, where three or four of us were, and cover'd us all over, tho' a Bureau ſhelter'd me from the main Shock. About 11, I lay down in the great Cabin, and in a ſhort time fell aſleep, tho' very uncertain whether I ſhould wake alive,
and

and much ashamed of my Unwillingness to die. O how pure in Heart must he be, who wou'd rejoice to appear before GOD at a Moment's Warning! Toward Morning, *He rebuked the Winds and the Sea, and there was a great Calm.*

Sund. 18. We returned GOD Thanks for our Deliverance, of which a few appear'd duly sensible. But the rest (among whom were most of the Sailors) denied we had been in any Danger. I could not have believed that so little Good would have been done by the 'Terror they were in before. But it cannot be that they should obey GOD from Fear, who are deaf to the Motives of Love.

Frid. 23. In the Evening, another Storm began. In the Morning it increased, so that they were forced to let the Ship drive. I could not but say to myself, *How is it that Thou hast no Faith?* being still unwilling to die. About One in the Afternoon, almost as soon as I had stepped out of the Great Cabin Door, the Sea did not break as usual, but came with a full, smooth Tide over the Side of the Ship. I was vaulted over with Water in a Moment, and so stunn'd, that I scarce expected to lift up my Head again, till the Sea should give up her Dead. But, Thanks be to GOD, I receiv'd no Hurt at all. About Midnight the Storm ceased.

Sund. 25. At Noon, our 3d Storm began. At Four it was more violent than any before. Now indeed we cou'd say, *The Waves of the Sea were mighty and raged horribly. They rose up to the Heavens above, and clave down to Hell beneath.* The Winds roar'd round about us, and (what I never heard before) whistled as distinctly as if it had been a human Voice. The Ship not only rocked to and fro with the utmost Violence, but shook and jarr'd with so unequal, grating a Motion, that one cou'd not but with great Difficulty keep one's Hold of any thing, nor stand a Moment without it. Every ten Minutes came a Shock against the Stern or Side of the Ship, which one wou'd think shou'd dash the Planks in Pieces.

At

At This Time, a Child, privately baptized before, was brought, to be receiv'd into the Church. It put me in mind of *Jeremiah's* buying the Field, when the *Chaldeans* were on the Point of destroying *Jerusalem*, and seem'd a Pledge of the Mercy GOD design'd to show us, even in the Land of the Living.

We spent two or three Hours after Prayers, in conversing suitably to the Occasion, confirming one another in a calm Submission, to the wise, holy, gracious Will of GOD. And now a Storm did not appear so terrible as before. Blessed be the GOD of all Consolation!

At Seven I went to the *Germans*. I had long before observed, The great Seriousness of their Behaviour. Of their Humility they had given a continual Proof, by performing those servile Offices for the other Passengers, which none of the *English* wou'd undertake; for which they desir'd, and would receive no Pay, saying, "It was good for their proud Hearts," and "Their loving Saviour had done more for them." And every Day had given them Occasion of shewing a Meekness, which no Injury cou'd move. If they were pushed, struck, or thrown down, they rose again and went away; but no Complaint was found in their Mouth. There was now an Opportunity of trying, Whether they were deliver'd from the Spirit of Fear, as well as from that of Pride, Anger and Revenge. In the Midst of the Psalm where-with their Service began, the Sea broke over, split the Main Sail in Pieces, cover'd the Ship, and poured in between the Decks, as if the great Deep had already swallow'd us up. A terrible Screaming began among the *English*. The *Germans* calmly sung on. I asked one of them afterwards, "Was you not afraid?" He answer'd, "I thank GOD, No." I asked, "But were not your Women and Children afraid?" He replied mildly, "No; our Women and Children are not afraid to die."

From them I went to their crying, trembling Neighbours, and pointed out to them the Difference, in the Hour

Hour of Trial, between him that feareth God, and him that feareth him not. At Twelve the Wind fell. This was the most glorious Day which I have ever hitherto seen.

Mond. 26. We enjoy'd the Calm. I can conceive no Difference, comparable to that between a smooth and a rough Sea, except that which is between a Mind calmed by the Love of God, and one torn up by the Storms of Earthly Passions.

Thurs. Jan. 29. About Seven in the Evening, we fell in with the Skirts of a Hurrican. The Rain as well as the Wind, was extremely violent. The Sky was so dark in a Moment, that the Sailors could not so much as see the Ropes, or set about furling the Sails. The Ship must in all Probability have overset, had not the Wind fell as suddenly as it rose. Toward the End of it, we had that Appearance on each of the Masts, which (it is thought) the Antients call'd *Castor* and *Pollux*. It was a small Ball of White Fire, like a Star. The Mariners say, it appears either in a Storm (and then commonly upon the Deck) or just at the End of it: And then 'tis usually on the Masts or Sails.

Fr. 30. We had another Storm, which did us no other Harm, than splitting the Fore Sail. Our Bed being wet, I laid me down on the Floor, and slept sound till Morning. And I believe, I shall not find it needful to go to Bed (as it is call'd) any more.

Sund. Feb. 1. We spoke with a Ship of *Carolina*; and *Wed. 4.* came within Soundings. About Noon the Trees were visible from the Mast, and in the Afternoon from the Main Deck. In the Evening Lesson were these Words, *A great Door and Effectual is opened.* O let no one shut it!

Thurs. Feb. 5. Between Two and Three in the Afternoon, God brought us all safe into the *Savannah* River. We cast Anchor near *Tybee-Island*, where the Groves of Pines, running along the Shore, made an agreeable Prospect, shewing, as it were, the Bloom of Spring, in the Depth of Winter.

Frid.

Fr. 6. About Eight in the Morning, we first set Foot on *American Ground*. It was a small, uninhabited Island, over-against *Tybee*. Mr. *Oglethorpe* led us to a rising Ground, where we all kneel'd down to give Thanks. He then took Boat for *Savannah*. When the rest of the People were come on Shore, we called our little Flock together to Prayers. Several Parts of the Second Lesson, *Mark vi*, were wonderfully suited to the Occasion; in particular, the Account of the Courage and Sufferings of *John the Baptist*, our Lord's Directions to the first Preachers of his Gospel; and their toiling at Sea, and Deliverance with those comfortable Words, *It is I, be not afraid*.

Sat. Feb. 7. Mr. *Oglethorpe* return'd from *Savannah*, with Mr. *Spangenberg*, one of the Pastors of the *Moravians*. I soon found what Spirit he was of; and asked his Advice with regard to my own Conduct. He said, "My Brother, I must first ask you one or two Questions. "Have you the Witness within your self? Does the Spirit of God bear Witness with your Spirit that you are a Child of God?" I was surprized, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused and said, "I know he is the Saviour of the World." "True; reply'd he; "but do you know He has saved You?" I answer'd, "I hope, he has died to save me." He only added, "Do you know Your self?" I said, "I do." But I fear, they were vain Words.

Mond. 9. I asked him many Questions, both concerning Himself, and the small Remains of the *Moravian Church*. The Substance of his Answers was this.

"At Eighteen Years old I was sent to the University of *Jena*, where I spent some Years in learning Languages, and the vain Philosophy, which I have now long been labouring to forget. Here it pleased God by some that preached his Word with Power, to overturn my Heart. I immediately threw aside all my Learning, but what tended to save my Soul. I shunn'd all Com-

pany, and retired into a solitary Place, resolving to spend my Life there. For three Days I had much Comfort here; but on the fourth it was all gone. I was amazed, and went for Advice to an experienced Christian. When I came to him, I could not speak. But he saw my Heart, and advised me to go back to my House, and follow the Business Providence called me to. I went back, but was fit for nothing. I could neither do Business, nor join in any Conversation. All I could say to any one, was Yes, or No. Many times I could not say That, nor understand the plainest Thing that was said to me. My Friends and Acquaintance looked upon me as dead, came no more to me, nor spoke about me.

“ When I grew better, I began teaching some poor Children. Others joining with me, we taught more and more, till there were above Thirty Teachers and above Two Hundred Scholars. I had now Invitations to other Universities. But I could not accept of any; Desiring only, if it were the Will of GOD, to be little and unknown. I had spent some Years thus, when Professor *Breithaupt* of *Halle* died: Being then prest to remove thither, I believed it was the Call of GOD, and went. I had not been long there, before many Faults were found, both with my Behaviour and Preaching: And Offences increased more and more, till after half a Year, a Petition against me was sent to the King of *Prussia*, who sent an Order to the Commander at *Halle*, in Pursuance whereof, I was warn’d to leave the City in forty-eight Hours. I did so, and retired to *Hernhuth*, to Count *Zinzendorf*.

“ The Village of *Hernhuth* contains about a Thousand Souls, gather’d out of many Nations. They hold fast the Discipline, as well as the Faith and Practice of the Apostolical Church. I was desir’d by the Brethren there last Year, to conduct Sixteen of them to *Georgia*, where two Lots of Ground are assign’d us, and with them I have stay’d ever since.”

I asked,

I asked, "Whither he was to go next?" He said, "I have Thoughts of going to *Pennsylvania*. But what God will do with me, I know not. I am blind. I am a Child. My Father knows, and I am ready to go, where ever he calls."

Frid. 13. Some of the *Indians* sent us Word of their Intention to come down to us. In our Course of Reading to Day, were these Words: *Thus saith the Lord of Hosts, it shall yet come to pass that there shall come People, and the Inhabitants of many Cities. And the Inhabitants of one City shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of Hosts: I will go also. Yea many Poople and strong Nations, shall come to seek the Lord of Hosts and to pray before him.* Zech. viii. 20. &c.

Sat. Feb. 14. About One, *Thomo-Chachi*, *Thleeanou-bee*, *Sinauky*, with two more Women and two or three *Indian* Children, came on board. As soon as we came in, they all rose, and shook us by the Hand, and *Tomo Chachi* (one Mrs. *Musgrove* interpreted) spoke as follows.

"I am glad you are come. When I was in *England* I desir'd that some would speak the *Great Word* to me. And my Nation then desir'd to hear it. But now we are all in Confusion. Yet I am glad you are come. I will go up and speak to the Wise Men of our Nation. And I hope they will hear. But we would not be made *Christians*, as the *Spaniards* make *Christians*. We would be taught, before we are baptized."

I answered, "There is but One, He that sitteth in Heaven, who is able to teach Man Wisdom. Tho' we are come so far, we know not whether he will please to teach you by us or no. If He teaches you, you will learn Wisdom; but we can do nothing." We then withdrew.

Sund. 15. Another Party of *Indians* came. They were all tall, well-proportion'd Men, and had a remarkable Softness in their Speech, and Gentleness in their whole Behaviour. In the Afternoon they all return'd home, but Three, who stay'd to go with Mr. *Oglethorpe*.

Mond. Feb. 16. Mr. *Oglethorpe* set out for the New Settle-

Settlement on the *Alatamahaw* River. He took with him 50 Men; besides Mr. *Ingham*, Mr. *Hermisdorf* and the Three *Indians*.

Thursd. 19. My Brother and I took Boat, and passing by *Savannah*, went up to pay our first Visit in *America*, to the poor *Heathens*. But neither *Tomo-Chachi* nor *Sinaky* were at home. Coming back, we waited upon Mr. *Caufson*, the Chief Magistrate of *Savannah*. From him we went with Mr. *Spangenberg* to the *Moravian* Brethren. About Eleven we returned to the Boat, and came to our Ship about Four in the Morning.

Sat. 21. *Mary Welch*, aged Eleven Days, was baptized according to the Custom of the First Church, and the Rule of the Church of *England*, by Immersion. The Child was ill then, but recover'd from that Hour.

Tu. 24. Mr. *Oglethorpe* return'd. The Day following I took my Leave of most of the Passengers of the Ship; who all appear'd serious. It may be, all the Seed is not fallen upon stony Ground.

In the Evening I went to *Savannah* again, whence Mr. *Spangenberg*, Bishop *Nitschman* and *Andrew Dober*, went up with us to Mrs. *Musgrove's*, to chuse a Spot for the little House, which Mr. *Oglethorpe* had promis'd to build us. Being afterward disappointed of our Boat, we were obliged to pass the Night there. But wherever we are, it is the same thing, if it be the Will of our Father which is in Heaven.

At our Return the next Day, (Mr. *Quincy* being then in the House wherein we afterwards were) Mr. *Delamotte* and I took up our Lodging with the *Germans*. We had now an Opportunity Day by Day, of observing their whole Behaviour: For we were in one Room with them from Morning to Night, unless for the little Time I spent in walking. They were always employ'd, always cheerful themselves, and in good Humour with one another. They had put away all Anger and Strife and Wrath and Bitterness and Clamour and Evil-speaking. They walk'd worthy of the Vocation wherewith they were call'd, and adorn'd the Gospel of our Lord in all Things.

Sat. Feb. 28. They met to consult concerning the Affairs of their Church: Mr. Spangenberg being shortly to go to *Pennsylvania*, and Bishop Nitschman to return to *Germany*. After several Hours spent in Conference and Prayer, they proceeded to the Election and Ordination of a Bishop. The great Simplicity as well as Solemnity of the whole, almost made me forget the Seventeen Hundred Years between, and imagine myself in one of those Assemblies, where Form and State were not; but Paul the Tent-Maker or Peter the Fisherman presided; yet with the Demonstration of the Spirit and of Power.

Sund. 29. Hearing Mr. Ogletborpe did not come any more to *Savannah*, before he went to *Frederica*, I was obliged to go down to the Ship again, (Mr. Spangenberg following me thither) and receive his Orders and Instructions on several Heads. From him we went to Publick Prayers; after which we were refreshed by several Letters from *England*. Upon which I could not but observe, How careful our Lord is, to repay whatever we give up on his Account. When I left *England*, I was chiefly afraid of Two Things; One, That I should never again have so many faithful Friends as I left there: The other, That the Spark of Love which began to kindle in their Hearts, would cool and die away. But who knoweth the Mercy and Power of God? From Ten Friends I am a while secluded; and he hath opened me a Door into the whole *Moravian* Church. And as to the very Persons I left behind, his Spirit is gone forth so much the more, teaching them not to trust in Man, but in him that raiseth the Dead, and calleth the Things that are not, as tho' they were.

About Four, having taken Leave of Mr. Spangenberg, who was the next Morning to set out for *Pennsylvania*, I return'd to *Savannah*. Satur. March 6. I had a long Conversation with John Reinier, the Son of a Gentleman, who being driven out of *France*, on Account of his Religion, settled at *Vivay* in *Switzerland*, and practised Physick there. His Father died while he was a Child.

Child. Some Years after he told his Mother, he was desirous to leave *Switzerland*, and to retire into some other Country, where he might be free from the Temptations which he could not avoid there. When her Consent was at length obtain'd, he agreed with a Master of a Vessel, with whom he went to *Holland* by Land; thence to *England*, and from *England* to *Pensylvania*. He was provided with Money, Books and Drugs, intending to follow his Father's Profession. But no sooner was he come to *Philadelphia*, than the Captain who had borrow'd his Money before, instead of repaying it, demanded the full Pay for his Passage, and under that Pretence seized on all his Effects. He then left him in a strange Country, where he could not speak to be understood, without Necessaries, Money or Friends. In this Condition he thought it best to sell himself for a Servant, which he accordingly did, for seven Years. When about five were expired, he fell sick of a lingering Illness, which made him uselefs to his Master; who after it had continu'd Half a Year, wou'd not keep him any longer, but turn'd him out to shift for Himself. He first tried to mend Shoes, but soon after joined himself to some *French* Protestants, and learned to make Buttons. He then went and lived with an Anabaptist; but soon after hearing an Account of the *Moravians* in *Georgia*, walk'd from *Pensylvania* thither, where he found the Rest, which he had so long sought in vain.

Sund. March 7. I entered upon my Ministry at *Savannah*, by preaching on the Epistle for the Day, being the 13th of the First of *Corinthians*. In the Second Lesson, *Luke xviii.* was our Lord's Prediction of the Treatment which He Himself (and consequently his Followers) was to meet with from the World; and his gracious Promise to those who are content *Nudi Nudum Christum sequi: Verily I say unto You, There is no Man that hath left House or Friends or Brethren or Wife or Children for the Kingdom of God's Sake, which shall not receive manifold more in this present Time, and in the World to come Everlasting Life.*

Yet

Yet notwithstanding these plain Declarations of our Lord, notwithstanding my own repeated Experience, notwithstanding the Experience of All the sincere Followers of Christ, whom I have ever talk'd with, read or heard of; nay, and the Reason of the Thing, evincing to a Demonstration, That all who love not the Light must hate him, who is continually labouring, to pour it in upon them: I do here bear Witness against Myself, That when I saw the Number of People crowding into the Church, the deep Attention with which they receiv'd the Word, and the Seriousness that afterwards sat on all their Faces; I could scarce refrain from giving the Lie, to Experience and Reason, and Scripture all together. I could hardly believe that the Greater, the far Greater Part of this Attentive, Serious People, would hereafter trample under Foot that Word, and say all manner of Evil falsely of him that spake it. O who can believe, what their Heart abhors? Jesus, Master, have Mercy on us! Let us love thy Cross! Then shall we believe, *If we suffer with Thee, we shall also reign with Thee!*

This Evening one of the *Moravians*, who had been long ill of a Consumption, found himself much worse. On my mentioning it to Bp. *Nitschman*, he smiled and said, "He will soon be well; he is ready for the Bridegroom."

Sund. Mar. 14. (Having before given Notice of my Design to do so, every *Sunday* and Holiday, according to the Rules of our Church) I administer'd the Holy Communion to eighteen Persons. Which of these will endure to the End!

Mond. Mar. 15. Mr. *Quincy* going for *Carolina*, I remov'd into the Minister's House. It is large enough for a larger Family than ours, and has many Conveniences, besides a good Garden. I could not but reflect on the well-known Epigram,

Ἄγεις Ἀχαιμενίδε γενόμεν, πότε νυν δὲ Μενίππε.

How

How short a Time will it be, before its present Possessor is removed! Perhaps, to be no more seen!

Sund. 28. A Servant of Mr. Bradley's sent to desire to speak with me. Going to him, I found a young Man, ill, but perfectly sensible. He desired the rest to go out, and then said, "On *Thursday Night*, about Eleven, being in Bed, but broad awake, I heard one calling aloud, "*Peter! Peter Wright!*" And looking up, the Room was as light as Day, and I saw a Man in very bright Cloaths stand by the Bed, who said, "*Prepare yourself; for your End is nigh;*" and then immediately all was dark as before." I told him, "The Advice was good, whence-soever it came." In a few Days he recover'd from his Illness: His whole Temper was changed as well as his Life; and so continued to be, till after three or four Weeks, he relapsed and died in Peace.

Tuesd. Mar. 30. Mr. Ingham coming from *Frederica*, brought me Letters, pressing me to go thither. The next Day Mr. Delamotte and I began to try, Whether Life might not be as well sustained, by one Sort as by Variety of Food. We chose to make the Experiment with Bread; and were never more vigorous and healthy, than while we tasted nothing else. *Blessed are the Pure in Heart!* who whether they eat or drink, or whatever they do, have no End therein but to please God! To them all Things are pure. Every Creature is good to Them, and nothing to be rejected. But let them who know and feel, that they are not thus pure, use every Help and remove every Hindrance: Always remembering, *He that despiseth little Things, shall fall by little and little.*

Sund. Apr. 4. About Four in the Afternoon, I set out for *Frederica*, in a Pettiawga (a sort of flat-bottom'd Barge). The next Evening we anchor'd near *Skidoway Island*, where the Water at Flood was twelve or fourteen Foot deep. I wrapt myself up from Head to Foot, in a large Cloak, to keep off the Sand-Flies, and lay down on the Quarter Deck. Between One and Two I waked under Water, being so fast asleep that I did not find

find where I was till my Mouth was full of it. Having left my Cloak, I know not how, upon Deck, I swam round to the other Side of the Pettawga, where a Boat was ty'd, and climb'd up by the Rope, without any Hurt, more than wetting my Cloaths. Thou art the God of whom cometh Salvation: Thou art the LORD by whom we escape Death.

The Winds were so contrary, that on *Sat. 10* we could but just get over-against *Doboy* Island, twenty Miles from Frederica, but could not possibly make the Creek, having a strong Tide also against us. Here we lay beating off till past One; when the Lightning and Rain which we had long seen at a Distance, drove down full upon us; till after a Quarter of an Hour, the Clouds parted, some passing on the Right, and some on the Left, leaving us a clear Sky, and so strong a Wind right after us, as in two Hours brought us to *Frederica*.

A little before we landed, I open'd my Testament on these Word, *If God be for us, who can be against us?* Coming on Shore, I found my Brother exceeding weak, having been for some Time ill of a Flux. But he mended from the Hour he saw me. *This also hath God wrought!*

Sund. April 11. I preached at the New Storehouse, on the first Verse of the Gospel for the Day, *Which of you convinceth me of Sin? And if I say the Truth, why do you not believe me?* There was a large Congregation, whom I endeavoured to convince of Unbelief, by simply proposing the Conditions of Salvation, as they are laid down in Scripture, and appealing to their own Hearts, whether they believed they could be saved on no other Terms.

In every one of the six following Days, I had some fresh Proofs of the absolute Necessity of following that wise Advice of the Apostle, *Judge nothing before the Time; until the Lord come, who both will bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Hearts.*

Sat. April 17. We set out for *Savannah*, and reach'd it on *Tuesday* Evening. O blessed Place, where having
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but one End in View, Dissembling and Fraud are not ; but each of us can pour out his Heart without Fear into his Brother's Bosom !

Not finding as yet any Door open, for the pursuing our main Design, we considered, In what Manner we might be most useful to the little Flock at *Savannah*. And we agreed, 1st. To advise the more serious among them, to form themselves into a Sort of little Society, and to meet once or twice a Week, in order to reprove, instruct and exhort one another. 2. To select out of these a smaller Number for a more intimate Union with each other, which might be forwarded, partly by our conversing singly with each, and partly by inviting them all together to our House ; and this accordingly we determined to do every *Sunday* in the Afternoon.

Wed. May 5. I was ask'd to baptize a Child of Mr. *Parker's* Second Bailiff of *Savannah*. But Mrs. *Parker* told me, " Neither Mr. *P.* nor I will consent to its being dipp'd." I answer'd. " If you certify that your Child is weak, it will suffice (the Rubrick says) to pour Water upon it." She reply'd, " Nay, the Child is not weak ; but I am resolv'd it shall not be dipp'd." This Argument I could not confute. So I went home ; and the Child was baptized by another Person.

Sund. 9. I began dividing the Publick Prayers, according to the Original Appointment of the Church (still observ'd in a few Places in *England*). The Morning Service began at Five. The Communion Office (with the Sermon) at Eleven. The Evening Service, about Three. And this Day I began reading Prayers in the Court-house ; a large and convenient Place.

Mond. 10. I began visiting my Parishioners in order, from House to House ; for which I set apart the Time (when they can't work, *viz.*) from Twelve, till Three in the Afternoon.

Sund. May 16. We were surpriz'd in the Evening by my Brother just come from *Frederica*. After some Conversation, we consulted how the poor People there might

be taken Care of, during his Absence. And it was at last agreed, that Mr. *Ingham* and I should take our Turns in assisting them; and the First was allotted me. Accordingly on *Tuesd. 18.* I walk'd to *Thunderbolt*; whence the next Afternoon we set out in a small Boat: In the Evening we touched at *Skidoway*, and had a small, but attentive Congregation, to join with us in Evening-Prayer.

Sat. May 22. About Four in the Afternoon we enter'd upon *Doboy Sound*. The Wind, which was right a Head, was so high, when we were in the Middle of it, and the Sea so rough, being driven in at the Inlet, that the Boat was on the Point of sinking every Moment. But it pleased God to bring us safe to the other Side in half an Hour, and to *Frederica* the next Morning. We had Publick Prayers at Nine, at which nineteen Persons were present; and (I think) nine Communicants.

Frid. 28. I read the Commendatory Prayer by Mr. *Germain*, who lay at the Point of Death. He had lost his Speech and his Senses. His Eyes were set, neither had he any discernible Motion, but the heaving of his Breast. While we stood round him, he stretched out his Arms, rubb'd his Head, recovered his Sight, Speech and Understanding; and immediately sending for the Bailiffs, settled the Affairs of his Family; and then lay down and died.

At the first Service on *Sund. May 30.* were only Five, at the Second twenty-five. The next Day, I made Mr. *Lassel's* Will; who notwithstanding his great Weakness, was quite revived, when any Mention was made of Death, or of Eternity.

Tuesd. June 1. After praying with him, I was surprized, to find one of the most controverted Questions in Divinity, disinterested Love, decided at once by a poor, old Man, without Education or Learning or any Instructor, but the Spirit of God. I asked him, What he thought of Paradise (to which he had said he was going?) He said, "To be sure, it is a fine Place. But I don't mind that. I don't care what Place I am in.

Let

Let God put me where he will, or do with me what he will, so I may but set forth his Honour and Glory."

Th. June 3. Being Ascension Day, we had the Holy Communion; but only Mr. *Hird's* Family joined with us in it. One Reason why there were no more, was because a few Words which a Woman had inadvertently spoken, had set almost all the Town in a Flame. Alas! How shall a City stand that is thus divided against itself! Where there is no brotherly Love, no Meekness, no forbearing or forgiving one another: But Envy, Malice, Revenge, Suspicion, Anger, Clamour, Bitterness, Evil-speaking, without End! Abundant Proof, that there can be no true Love of Man, unless it be built on the Love of God.

Sund. 6. Calling on Mr. *Laffels*, and asking how he did, "My Departure (said he) I hope is at Hand." I asked, "Are you troubled at that?" He reply'd, "O no; to depart and to be with Christ, is far better. I desire no more of this bad World. My Hope and my Joy and my Love is there." The next time I saw him he said, "I desire nothing more, than for God to forgive my many and great Sins. I would be humble. I would be the humblest Creature living. My Heart is humble and broken for my Sins. Tell me, teach me, what shall I do to please God. I would fain do whatever is his Will." I said, "It is his Will, you should suffer." He answer'd, "Then I *will* suffer. I will gladly suffer whatever pleases him."

Mond. 7. Finding him weaker, I asked, "Do you still desire to die?" He said, "Yes; but I dare not pray for it, for fear I should displease my heavenly Father. His Will be done. Let him work his Will, in my Life, or in my Death."

Th. 10. We began to execute at *Frederica*, what we had before agreed to do at *Savannah*. Our Design was on *Sundays* in the Afternoon, and every Evening after Publick Service, to spend some time with the most Serious of the Communicants, in singing, reading and Con-

versation. This Evening we had only *Mark Hird*. But on *Sunday* *Mr. Hird*, and two more desired to be admitted. After a Psalm and a little Conversation, we read the *Christian Perfection*, and concluded with another Psalm.

Sat. June 12. Being with one who was very desirous to converse with me, "but not upon Religion," I spoke to this Effect. "Suppose you was going to a Country, where every one spake *Latin* and understood no other Language, neither would converse with any that did not understand it; Suppose one was sent to stay here a short time, on purpose to teach it you: Suppose that Person, pleased with your Company, should spend his time in trifling with you, and teach you nothing of what he came for: Would that be well done? Yet this is our Case. You are going to a Country, where every one speaks the Love of God. The Citizens of Heaven understand no other Language. They converse with none who do not understand it. Indeed none such are admitted there. I am sent from God to teach you this. A few Days are allotted us for that Purpose. Would it then be well done in me, because I was pleased with your Company, to spend this short time in trifling, and teach you nothing of what I came for? God forbid! I will rather, not converse with you at all. Of the two Extremes, This is the best."

Wed. June 16. Another little Company of us met, *Mr. Reed, Davison, Walker, Delamotte*, and myself. We sung, read a little of *Mr. Law*, and then convers'd. *Wednesdays* and *Fridays* were the Days we fixt for constant Meeting.

Th. 17. An Officer of the Man of War, walking just behind me with two or three of his Acquaintance, curs'd and swore exceedingly; but upon my reproving him, seemed much moved, and gave me many Thanks.

Sat. 19. *Mr. Oglethorpe* returned from the South, and gave Orders, on *Sunday* the 20th, That none should profane the Day (as was usual before) by fishing or fowling upon

upon it. In the Afternoon-Sermon I sum'd up, what I had seen or heard at *Frederica*, inconsistent with Christianity, and consequently with the Prosperity of the Place. The Event was as it ought: Some of the Hearers were profited, and the rest deeply offended.

This Day, at half an Hour past Ten, God heard the Prayer of his Servant, and Mr. *Lassels*, according to his Desire, was *dissolved that he might be with Christ*.

Tu. 22. Observing much Coldness in Mr. —'s Behaviour, I asked him the Reason of it. He answer'd, "I like nothing you do; all your Sermons are Satires on particular Persons. Therefore I will never hear you more. And all the People are of my Mind. For we won't hear ourselves abused.

"Beside, they say, They are Protestants. But as for You, they can't tell what Religion you are of. They never heard of such a Religion before. They don't know what to make of it. And then, your Private Behaviour—— All the Quarrels that have been here since you came, have been long of You. Indeed there is neither Man nor Woman in the Town, who minds, a Word you say. And so you may preach long enough; but no body will come to hear you."

He was too warm for hearing an Answer. So I had nothing to do, but to thank him for his Openness, and walk away.

Wed. 23. I had a long Conversation with Mr. —, upon the Nature of True Religion. I then asked him, "Why he did not endeavour to recommend it, to all with whom he convers'd." He said, "I did so once; and for some time I thought, I had done much Good by it. But I afterwards found, They were never the better, and I myself was the worse. Therefore now, tho' I always strive to be inoffensive in my Conversation, I don't strive to make People Religious, unless those that have a Desire to be so, and are consequently, Willing to hear me. But I have not yet (I speak not of You or your Brother) found One such Person in *America*."

He that hath Ears to hear, let him hear! Mark the Tendency of this accursed Principle! If you will speak only to those who are *Willing to hear*, see how Many you will turn from the Error of their Ways! If therefore, striving to do Good, you have done Hurt, what then? So did St. Paul. So did the Lord of Life. Even HIS Word was *the Saviour of Death, as well as the Saviour of Life*. But shall you therefore strive no more? God forbid! Strive more humbly, more calmly, more cautiously. Do not strive, *as you did before*,——— but strive, while the Breath of God is in your Nostrils!

Being to leave *Frederick* in the Evening, I took the more Notice of these Words in the Lesson for the Day. *Whereunto shall I liken the Men of this Generation? They are like unto Children sitting in the Market-Place, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating Bread, nor drinking Wine, and ye say, He hath a Devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous Man and a Wine-Bibber, a Friend of Publicans and Sinners.* Luke vii.

About Eleven at Night we took Boat. And on Sat. 26, about One in the Afternoon, came to *Savannah*. O what do we want here, either for Life or Godliness! If Suffering, God will send it in *His* time.

Sund. June 27. About Twenty join'd with us in Morning Prayer. An Hour or two after, a large Party of Creek Indians came, the Expectation of whom depriv'd us of our Place of Publick Worship, in which they were to have their Audience.

Wed. 30. I hoped a Door was opened, for going up immediately to the *Chocawes*, the least polish'd, i. e. the least corrupted of all the Indian Nations. But upon my informing Mr. Oglethorpe of our Design, he objected, not only the Danger, of being intercepted, or killed by the French there; but much more, the Inexpediency of leaving *Savannah*, destitute of a Minister. These Objections

jections I related to our Brethren in the Evening, who were all of Opinion, "We ought not to go yet."

Th. July 1. The *Indians* had an Audience, and another on *Saturday*, when *Chicali*, their head Man, dined with Mr. *Oglethorpe*. After Dinner, I asked the Grey-headed Old Man, "What he thought he was made for?" He said, "He that is above, knows what he made us for. We know nothing. We are in the Dark. But White Men know much. And yet White Men build great Houses, as if they were to live for ever. But White Men can't live for ever. In a little time White Men will be Dust as well as I." I told him, "If Red Men will learn the Good Book, they may know as much as White Men. But neither We nor You can understand that Book, unless we are taught by him that is above: And he will not teach, unless you avoid, what you already know is not Good." He answer'd, "I believe that; He will not teach us, while our Hearts are not white. And our Men do, what they know is not Good. They kill their own Children. And our Women do what they know is not good. They kill the Child before it is born. Therefore, He that is above, does not send us the Good Book."

Hearing the Younger of the Miss *Boveys* was not well, I called upon them this Evening. I found, she had only The Prickly Heat, a sort of Rash very common here in Summer. We soon fell into serious Conversation, after I had asked, "If they did not think they were too young, to trouble themselves with Religion yet? And, whether they might not defer it, Ten or a Dozen Years?" To which one of them reply'd- "If it will be reasonable Ten Years hence, to be Religious, it is so now: I am not for deferring one Moment."

Wed. July 7. I called there again, being determin'd now, to speak more closely. But meeting Company there, *Prudence* induced me to put it off, till another Opportunity.

Thur. 8. Mr. O. being there, and casually speaking of sudden Death, Miss *Becky* said, "If it was the Will of GOD, I should chuse to die without a lingering Illness." Her Sister said, "Are you then always prepared to die?" She replied, "Jesus Christ is always prepared to help me. And little Strefs is to be laid on such a Preparation for Death, as is made in a Fit of Sicknefs."

Saturd. July 10. Just as they had done drinking Tea, Mrs. *Margaret* seeing her Colour change, asked, If she was well? She did not return any Answer; and Dr. *Talfer* soon after going by, she desir'd him to step in, and said, "Sir, My Sister, I fear is not well." He looked earnestly at her, felt her Pulse, and replied, "Well, Madam! Your Sister is dying." However he thought it not impossible, Bleeding might help. She bled about an Ounce, lean'd back and died.

As soon as I heard of it, I went to the House, and begg'd they would not lay her out immediately, there being a Possibility, at least, she might only be in a Swoon: Of which indeed there was some slight Hope, she not only being as warm as ever, but having a fresh Colour in her Cheeks, and a few Drops of Blood starting out, upon bending her Arm: But there was no Pulse and no Breath; so that having waited some Hours, we found her Spirit *was indeed return'd to GOD that gave it.*

I never saw so beautiful a Corpse in my Life. Poor Comfort to its late Inhabitant! I was greatly surpriz'd at her Sister. There was in all her Behaviour, such an inexpressible Mixture of Tenderness and Resignation. The first Time I spoke to her, she said, "All my Afflictions are nothing to this. I have lost not only a Sister, but a Friend. But 'tis the Will of GOD. I rely on Him; and doubt not but he will support me under it."

This Evening we had such a Storm of Thunder and Lightning, as I never saw before even in *Georgia*. This Voice of GOD too, told me I was not fit to die; since I was afraid, rather than desirous of it! O when shall I

wish to be dissolved and to be with Christ! When I love him with all my Heart.

Almost the whole Town was the next Evening at the Funeral: Where many doubtless made a World of Good Resolutions. O how little Trace of most of these will be left in the Morning! 'Tis a true Saying, "Hell is paved with good Intentions."

Tuesd. July 20. Five of the *Chicasaw* Indians (twenty of whom had been in *Savannah* several Days) came to see us, with Mr. *Andrews*, their Interpreter. They were all Warriors; Four of them, Head Men. The two chief were *Pausabee* and *Mingo Mattaw*. Our Conference was as follows.

Q. Do you believe, There is One Above, who is over all Things?

Pausabee answer'd, We believe, there are Four Beloved Things above; The Clouds, the Sun, the Clear Sky, and He that lives in the Clear Sky.

Q. Do you believe, there is but One that lives in the Clear Sky?

A. We believe, there are Two with him, Three in all.

Q. Do you think, He made the Sun, and the other Beloved Things?

A. We cannot tell. Who hath seen?

Q. Do you think, He made You?

A. We think, He made all Men at first.

Q. How did he make them at first?

A. Out of the Ground.

Q. Do you believe, He loves You?

A. I don't know. I cannot see him.

Q. But has He not often saved Your Life?

A. He has. Many Bullets have gone on this Side, and many on that Side, but he would not let them hurt me. And many Bullets have gone into these young Men; and yet they are alive.

Q. Then, can't he save You from your Enemies now?

A. Yes, but we know not, if he will. We have now

so many Enemies round about us, that I think of nothing but Death, And if I am to die, I shall die, and I will die like a Man. But if He will have me to live, I shall live. Tho' I had ever so many Enemies, He can destroy them All.

Q. How do you know that?

A. From what I have seen. When our Enemies came against us before, then the Beloved Clouds came for us. And often much Rain, and sometimes Hail has come upon them; and that in a very hot Day. And I saw, when many *French* and *Choctaws* and other Nations, came against one of our Towns. And the Ground made a Noise under them, and the Beloved Ones in the Air behind them. And they were afraid, and went away, and left their Meat and Drink and their Guns. I tell no Lie. All these saw it too.

Q. Have you heard such Noises at other Times?

A. Yes, often: Before and after almost every Battle.

Q. What Sort of Noises were they?

A. Like the Noise of Drums and Guns and Shouting.

Q. Have you heard any such lately?

A. Yes; four Days after our last Battle with the *French*.

Q. Then you heard nothing before it?

A. The Night before I dream'd I heard many Drums up there, and many Trumpets there, and much stamping of Feet and shouting. Till then I thought we should all die. But then I thought the Beloved Ones were come to help us. And the next Day I heard above a hundred Guns go off, before the Fight begun. And I said, "When the Sun is there, the Beloved Ones will help us; and we shall conquer our Enemies." And we did so.

Q. Do you often think and talk of the Beloved Ones?

A. We think of them always, wherever we are. We talk of them and to them, at home and abroad; in Peace, in War, before and after we fight; and indeed whenever and wherever we meet together.

Q. Where

Q. Where do you think your Souls go after Death ?

A. We believe the Souls of Red Men walk up and down near the Place where they died, or where their Bodies lie. For we have often heard Cries and Noises near the Place where any Prisoners had been burnt.

Q. Where do the Souls of White Men go after Death ?

A. We can't tell. We have not seen.

Q. Our Belief is, That the Souls of Bad Men only walk up and down ; but the Souls of Good Men go up.

A. I believe so too. But I told you the Talk of the Nation.

(Mr. Andrews. They said at the Burying, " They knew what you was doing. You was speaking to the Beloved Ones above to take up the Soul of the young Woman.)

Q. We have a Book that tells us many Things of the Beloved One above. Wou'd you be glad to know them ?

A. We have no Time now, but to fight. If we should ever be at Peace, we should be glad to know.

Q. Do you expect ever to know what the White Men know ?

(Mr. Andrews. They told Mr. O. They believe the Time will come, when the Red and the White Men will be One.)

Q. What do the French teach you ?

A. The French Black * Kings never go out. We see you go about. We like that. That is good.

Q. How came your Nation by the Knowledge they have ?

A. As soon as ever the Ground was found, and fit to stand upon, it came to us, and has been with us ever since. But we are Young Men. Our Old Men know more. But all of them do not know. There are but a Few ; whom the Beloved One chuses from a Child, and is in them, and takes care of them and teaches them.

* So they call the Priests.

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They know these Things: And our Old Men practise; therefore they know: But I don't practise. Therefore I know little.

Mond. July 26. My Brother and I set out for *Charles-Town*, in order to his embarking for *England*. But the Wind being contrary, we did not reach *Port-Royal*, 40 Miles from *Savannah*, till *Wedn. Evening*. The next Morning we left it. But the Wind was so high in the Afternoon, as we were crossing the Neck of *St. Helena's* Sound, that our oldest Sailor cry'd out, "Now every one must take Care for himself." I told him, "God would take Care for us all." Almost as soon as the Words were spoken, the Mast fell. I kept on the Edge of the Boat, to be clear of her when she sunk, (which we expected every Moment) tho' with little Prospect of swimming to Shore, against such a Wind and Sea. But *How is it that thou hadst no Faith?* The Moment the Mast fell, two Men caught it and pull'd it into the Boat; the other three rowed with all their Might, and *GOD gave Command to the Winds and Seas*, so that in an Hour we were safe on Land.

Sat. July 31. We came to *Charles-Town*. The Church is of Brick, but plaister'd over like Stone. I believe it would contain three or four Thousand Persons. About three Hundred were present at the Morning Service the next Day, (when *Mr. Garden* desired me to preach) about fifty at the Holy Communion. I was glad to see several Negroes at Church; one of whom told me, "She was there constantly; and that her old Mistress (now dead) had many Times instructed her in the Christian Religion." I ask'd her, what Religion was? She said, "She could not tell." I ask'd, if she knew what a Soul was? She answered, "No." I said, "Don't you know there is something in you, different from your Body? Something you can't see or feel?" She reply'd, "I never heard so much before." I added, "Do you think then, a Man dies all together as a Horse dies?" She said, "Yes, to be sure." O God, where
are

are thy tender Mercies? Are they not over all thy Works? When shall the Sun of Righteousness arise on these Outcasts of Men, with Healing in his Wings!

Mond. August 2 I set out for the Lieutenant Governor's Seat, about thirty Miles from *Charles-Town*, to deliver Mr. *Oglethorpe's* Letters. It stands very pleasantly, on a little Hill, with a Vale on either Side, in one of which is a thick Wood; the other is planted with Rice and Indian Corn. I design'd to have gone back by Mr. *Sheene's*, who has about fifty Christian Negroes. But my Horse tiring, I was obliged to return the freight Way to *Charles-Town*.

I had sent the Boat we came in, back to *Savannah*, expecting a Passage thither myself in Col. *Bull's*. His not going so soon, I went to *Ashley-Ferry* on *Thursday*, intending to walk to *Port-Royal*. But Mr. *Belinger* not only provided me a Horse, but rode with me himself ten Miles, and sent his Son with me to *Cumbee-Ferry*, twenty Miles farther; whence having hired Horses and a Guide, I came to *Beaufort* (on *Port-Royal*) the next Evening. We took Boat in the Morning; but the Wind being contrary, and very high, did not reach *Savannah* till *Sunday* in the Afternoon.

Finding Mr. *Oglethorpe* was gone, I stay'd only a Day at *Savannah*: And leaving Mr. *Ingham* and *Delamotte* there, set out on *Tuesday* Morning for *Frederica*. In walking to *Thunderbolt*, I was in so heavy a Shower, that all my Cloaths were as wet as if I had gone thro' the River. On which Occasion I can't but observe that vulgar Error, concerning the Hurtfulness of the Rains and Dews of *America*. I have been thro'ly wet with these Rains more than once; yet without any Harm at all. And I have lain many Nights in the open Air, and received all the Dews that fell. And so I believe might any one, if his Constitution was not impaired by the Softness of a genteel Education.

At *Thunderbolt* we took Boat, and on *Frid. Aug. 13*, came to *Frederica*, where I delivered to Mr. O. the Letters,

ters I had brought from *Carolina*. The next Day he set out for *Fort St. George*. From that Time I had less and less Prospect of doing good at *Frederica*: many there being extremely zealous, and indefatigably diligent to prevent it: And few of the rest daring to shew themselves of another Mind, for Fear of their Displeasure.

Saturday. 28. I set apart, (out of the few we had) a few Books towards a Library at *Frederica*. In the Afternoon I walked to the Fort on the other Side of the Island. About Five we set out homeward. But my Guide not being perfect in the Way, we were soon lost in the Woods. We walked on however as well as we could, till between Nine and Ten; when being heartily tired, and thro'ly wet with Dew, we lay down and slept till Morning.

About Day-break, on *Sunday* the 29th, we set out again, endeavouring to walk streight forward; and soon after Sun-Rise found ourselves in the *Great Savannah* near *Frederica*. By this good Providence I was deliver'd from another Fear, That of lying in the Woods, which Experience shew'd was to one in tolerable Health, a meer *Lion in the Way*.

Thurs. Sept. 2. I set out in a Sloop, and about Ten on *Sunday* Morning, came to *Skidoway*; which (after reading Prayers and preaching to a small Congregation) I left and came to *Savannah* in the Evening.

Mond. 13. I began reading with Mr. *Delamotte*, Bp. *Beveridge's Pandectæ Canonum Conciliorum*. Nothing could so effectually have convinced us, That both Particular and General Councils may err, and have erred: And that Things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless they be taken out of Holy Scripture.

Mond. 20. We ended (of which also I must confess, I once thought more highly than I ought to think) the Apostolical Canons; so call'd, as Bp. *Beveridge* observes, because partly grounded upon, partly agreeing with, the Traditions delivered down from the Apostles. But he ob-
serves

serves farther, (in the 159th Page of his *Codex Canonum Ecclesiae Primitivæ*: And why did he not observe it in the first Page of the Book?) *They contain the Discipline used in the Church at the Time when they were collected; not when the Council of Nice met; for then many Parts of it were useless and obsolete.*

Tuesd. October 12. We considered if any Thing could yet be done, for the poor People of *Frederica*. And I submitted to the Judgment of my Friends, which was, That I should take another Journey thither: Mr. *Ingham* undertaking to supply my Place at *Savannah*, for the Time I should stay there. I came thither on *Sat.* the 16th and found few Things better than I expected. The Morning and Evening Prayers, which were read for a while after my leaving the Place, had been long discontinued, and from that Time, every Thing grew worse and worse: Not many retaining any more of the Form than of the Power of Godliness.

I was at first a little discouraged, but soon remember'd the Word which cannot fail, *Greater is he that is in you than he that is in the World.* I cried to God to *Arise and maintain his own Cause*: And after the Evening Prayers were ended, invited a few to my House (as I did every Night while I stay'd in *Frederica*). I read to them one of the Exhortations of *Ephrem Syrus*, the most awakening Writer (I think) of all the Antients. We concluded our reading and Conversation with a Psalm, and I trust, our God gave us his Blessing.

Mond. 18. Finding there were several *Germans* at *Frederica*, who not understanding the English Tongue, could not join in our Publick Service, I desired them to meet at Noon, in my House; which they did every Day at Noon from thence forward. We first sung a *German Hymn*, then I read a Chapter in the New Testament. then explain'd it to them as well as I cou'd. After another Hymn we concluded with Prayer.

Mond. 25. I took Boat, and after a slow and dangerous Passage, came to *Savannah* on Sunday the 31st.

Tuesd.

Tuesd. November 23. Mr. Oglethorpe sail'd for *England*, leaving Mr. Ingham, Mr. Delamotte and me at *Savannah*, but with less Prospect of preaching to the *Indians*, than we had the first Day we set Foot in *America*. Whenever I mentioned it, it was immediately replied, " You can't leave *Savannah* without a Minister. " To this indeed my plain Answer was, " I know not that I am under any Obligation to the contrary. I never promised to stay here one Month. I openly declared both *before, at, and ever since* my coming hither, That I neither would nor could take Charge of the *English* any longer than 'till I could go among the *Indians*. " If it was said " But did not the Trustees of *Georgia* appoint you to be Minister of *Savannah* ? " I replied " They did ; but it was not done by my Sollicitation : It was done without either my Desire or Knowledge. Therefore I cannot conceive that Appointment to lay me under any Obligation of continuing there, any longer than 'till a Door is opened to the Heathens : And this I expressly declared, at the Time I consented to accept of that Appointment. " But tho' I had no other Obligation not to leave *Savannah* now, yet that of Love I could not break thro' : I could not resist the importunate Request of the more serious Parishioners, " To watch over their Souls yet a little longer, 'till some one came who might supply my Place. " And this I the more willingly did, because the Time was not come to preach the Gospel of Peace to the Heathens ; all their Nations being in a Ferment ; and *Paustoobee* and *Mingo Mattaw*, having told me, in Terms, in my own House, " Now our Enemies are all about us, and we can do nothing but fight : But if the Beloved Ones should ever give us to be at Peace, then we would hear the *Great Word*. "

Thursday, December 9. Hearing of one dangerously ill, I went to her immediately : She told me, " That she had many Things to say : " But her Weakness prevented her saying them then ; and the next Day God required her Soul of her.

Wednesday 23. Mr. *Delamotte* and I, with a Guide, set out to walk to the *Cowpen*; when we had walk'd two or three Hours, our Guide told us plainly, " He did not know where we were. " However, believing it could not be far off, we thought it best to go on. In an Hour or two we came to *Cypress-Swamp*, which lay directly across our way: There was not Time to walk back to *Savannah* before Night; so we walk'd thro' it, the Water being about Breast-high. By that Time we had gone a Mile beyond it, we were out of all Path; and it being now past Sun-set, we sat down, intending to make a Fire, and to stay there 'till Morning; but finding our Tinder wet, we were at a Stand; I advis'd to walk on still; but my Companions being faint and weary, were for lying down, which we accordingly did about Six o'Clock: The Ground was as wet as our Cloaths, which (it being a sharp Frost) were soon froze together; however, I slept 'till Six in the Morning. There fell a heavy Dew in the Night, which cover'd us over as white as Snow. Within an Hour after Sun-rise, we came to a Plantation, and in the Evening, without any Hurt, to *Savannah*.

Tuesday 28. We set out by Land with a better Guide for *Frederica*. On *Wednesday* Evening we came to *Fort-Argyle*, on the Back of the River *Ogeechee*. The next Afternoon we cross'd *Cooanoochy River* in a small Canoe, our Horses swimming by the Side of it. We made a Fire on the Bank, and notwithstanding the Rain, slept quietly 'till the Morning.

Saturday, January 1. 1737. Our Provisions fell short, our Journey being longer than we expected: But having a little barbecued Bears-flesh (i. e. dried in the Sun) we boil'd it and found it wholesome Food. The next Day we reached *Darien*, the Settlement of the *Scotch Highlanders*, a sober, industrious, friendly, hospitable People; whose Minister, Mr. *Mac-leod*, is a serious, resolute, and (I hope) a pious Man.

On

On *Monday* Evening we left *Darien*, and on *Wednesday* 5, came to *Frederica*. Most here were as we expected, cold and heartless : We found not one who retained his first Love. O send forth thy Light and thy Truth, that they may guide them ! Let them not yet follow their own Imaginations !

After having *beaten the Air* in this unhappy Place for twenty Days, on *January* 26, I took my final Leave of *Frederica*. It was not any Apprehension of my own Danger (tho' my Life had been threatned many Times) but an utter Despair of doing Good there ; which made me content with the Thought of seeing it no more.

In my Passage home, having procured a celebrated Book, the Works of *Nicolas Machiavel*, I set myself carefully to read and consider it. I began with a Prejudice in his Favour ; having been inform'd, he had often been misunderstood, and greatly misrepresented. I weigh'd the Sentiments that were less common ; transcribed the Passages wherein they were contained ; compared one Passage with another, and endeavour'd to form a cool, impartial Judgment : And my cool Judgment is, That if all the other Doctrines of Devils which have been committed to Writing, since Letters were in the World, were collected together in one Volume, it would fall short of this : And, That should a Prince form himself by this Book, so calmly recommending Hypocrisy, Treachery, Lying, Robbery, Oppression, Adultery, Whoredom and Murder of all Kinds ; *Domitian* or *Nero* would be an Angel of Light, compared to that Man.

Mond. Jan. 31. We came to *Savannah*. *Tues. Feb. 1.* being the Anniversary Feast, on Account of the first Convoy's Landing in *Georgia*, we had a Sermon and the Holy Communion. *Thur. 24.* It was agreed, *Mr. Ing-ham* should go for *England*, and endeavour to bring over (if it should please God) some of our Friends to strengthen our Hands in his Work. *Sat. 26.* he left *Savannah*.

By

By Mr. *Ingham* I writ to Dr. *Bray's* Associates, who had sent a Parochial Library to *Savannah*. It is expected of the Ministers who receive these, to send an Account to their Benefactors of the Method they use in catechizing the Children, and instructing the Youth of their respective Parishes. That Part of the Letter was as follows :

“ Our General Method is this : A young Gentleman
 “ who came with me, teaches between Thirty and Forty Children, to read, write and cast Accounts. Before
 “ School in the Morning, and after School in the Afternoon, he catechises the Lowest Class, and endeavours
 “ to fix something of what was said, in their Understandings as well as their Memories. In the Evening
 “ he instructs the Larger Children. On *Saturday* in the Afternoon I catechise them all. The same I do on
 “ *Sunday* before the Evening Service. And in the Church, immediately after the Second Lesson, a select Number of them having repeated the Catechism
 “ and been examin'd in some Part of it, I endeavour to
 “ explain at large, and to inforce that Part, both on them and the Congregation.

“ Some time after the Evening Service, as many of my Parishioners as desire it, meet at my House (as they do also on *Wednesday* Evening) and spend about
 “ an Hour in Prayer, Singing and mutual Exhortation. A smaller Number (mostly those who design to communicate the next Day) meet here on *Saturday* Evening : And a few of these come to me on the other Evenings, and pass half an Hour in the same Employment.”

Frid. Mar. 4. I writ the Trustees for *Georgia* an Account of our Year's Expence from *March 1. 1736*, to *March 1. 1737*. Which, deducting Extraordinary Expences (such as, Repairing the Parsonage House, and Journeys to *Frederica*) amounted for Mr. *Delamotte* and me to 44*l.* 4*s.* 4*d.*

From

From the Directions I receiv'd from God this Day, touching an Affair of the greatest Importance, I could not but observe (as I had done many Times before) the entire Mistake of those, who assert, "God will not answer your Prayer, unless your Heart be wholly resign'd to his Will." My Heart was not entirely resign'd to his Will. Therefore, not daring to depend on my own Judgment, I cried the more earnestly to him, To supply what was wanting in me. And I know and am assured, He heard my Voice, and did send forth his Light and his Truth.

Thurs. 24. A Fire broke out in the House of *Robert Hows*, and in an Hour burnt it to the Ground. A Collection was made for him the next Day; and the Generality of the People shew'd a surprizing Willingness, to give a Little out of their Little for the Relief of a Necessity greater than their own.

About this Time *Mr. Lacy* of *Thunderholt* call'd upon me; when observing him to be in a deep Sadness, I asked, What was the Reason of it? And a terrible one indeed he gave in the Relation following.

In 1733 *David Jones*, a Sadler, a middle-aged Man, who had for some Time before lived at *Nottingham*, being at *Bristol*, met a Person there; who after giving him some Account of *Georgia*, asked, Whether he would go thither? Adding, His Trade (that of a Sadler) was an exceeding Good Trade there, upon which he might live, creditably and comfortably. He objected his Want of Money to pay his Passage, and buy some Tools which he should have need of. The Gentleman told him, He would supply him with That, and hire him a Shop when he came to *Georgia*, wherein he might follow his Business, and so repay him, as it suited his Convenience. Accordingly to *Georgia* they went; where soon after his Arrival, his Master (as he now stiled him) sold him to *Mr. Lacy*, who set him to work with the rest of his Servants in clearing Land. He commonly appear'd much more thoughtful than the rest, often stealing into the

the Woods alone. He was now sent to do some Work on an Island, three or four Miles from Mr. Lacy's Great Plantation. Thence he desir'd the other Servants to return without him, saying, *He would stay and kill a Deer.* This was on *Saturday.* On *Monday* they found him on the Shore, with his Gun by him, and the Fore-part of his Head shot to Pieces. In his Pocket was a Paper-Book, all the Leaves whereof were fair, except one, on which ten or twelve Verses were written; two of which were these, (which I transcribed thence, from his own Hand Writing)

*Death could not a more sad Retinue find;
Sickness and Pain before, and Darknes all behind!*

Sund. April 3. And every Day in this Great and Holy-Week, we had a Sermon and the Holy Communion. *Mond. 4.* I began learning *Spanish*, in order to converse with my *Jewish* Parishioners: Some of whom seem nearer the Mind that was in Christ, than many of those who call him Lord.

Tues. 12. Being determin'd, if possible, to put a Stop to the Proceedings of one in *Carolina*, who had married several of my Parishioners without either Banns or Licence, and declared, "He would do so still:" I set out in a Sloop for *Charles-Town.* I landed there on *Thursday*, and related the Case to Mr. Garden, the Bp. of *London's* Commissary, who assur'd me, "He would take Care no such Irregularity should be committed for the future."

Sund. 17. Mr. Garden (to whom I must ever acknowledge myself indebted for many kind and generous Offices) desiring me to preach, I did so, on those Words of the Epistle for the Day, *Whatsoever is born of God, overcometh the World.* To that plain Account of the Christian State which these Words naturally led me to give, a Man of Education and Character seriously objected (what is indeed a great Truth) 'Why if this be Christianity, a
Christian

Christian must have more Courage than Alexander the Great.'

Tu. 19. We left *Charles-Town*; but meeting with stormy and contrary Winds, after losing our Anchor, and beating out at Sea all Night, on *Thursd. 21.* we with some Difficulty got back into *Charles-Town* Harbour.

Frid. 22. It being the Time of their Annual Visitation, I had the Pleasure of meeting with the Clergy of *South-Carolina*: Among whom in the Afternoon there was such a Conversation for several Hours, on "Christ, Our Righteousness," as I had not heard at any Visitation in *England*, or hardly on any other Occasion.

Sat. 23. Mentioning to Mr. *Thompson*, Minister of *St. Bartholomew's*, near *Ponpon*, my being disappointed of a Passage Home by Water, he offer'd me one of his Horses, if I would go by Land, which I gladly accepted of. He went with me twenty Miles, and sent his Servant to guide me the other twenty to his House. Finding a young Negroe there, who seem'd more sensible than the rest, I ask'd her how long she had been in *Carolina*? She said, Two or three Years; but that she was born in *Barbados*, and had lived there in a Minister's Family from a Child. I ask'd, Whether she went to Church there? She said, Yes, every *Sunday*,—to carry my Mistress's Children. I asked what she had learn'd at Church? She said, *Nothing: I heard a deal; but did not understand it.* But what did your Master teach you at Home? *Nothing.* Nor your Mistress? *No.*

I ask'd, "But don't you know, that your Hands and Feet and this you call your Body, will turn to Dust in a little Time? She answered, *Yes.* But there is something in you that will not turn to Dust, and this is what they call your Soul. Indeed, you can't see your Soul, tho' it is within you, as you can't see the Wind, tho' it is all about you. But if you had not a Soul in you, you could no more see, or hear, or feel, than this Table can. What do you think will become of your Soul, when your
Body

Body turns to Dust? *I don't know.* Why, it will go out of your Body, and go up there, above the Sky, and live always. God lives there. Do you know who God is? *No.* You can't see him, any more than you can see your own Soul. It is He that made you and me, and all Men and Women, and all Beasts and Birds, and all the World. It is He that makes the Sun shine, and Rain fall, and Corn and Fruits to grow out of the Ground. He makes all these for us. But what do you think he made us, what did He make you and me for? *I can't tell.* He made you to live with himself, above the Sky. And so you will, in a little Time, — if you are good. If you are good, when your Body dies, your Soul will go up, and want nothing, and have whatever you can desire. No one will beat or hurt you there. You will never be sick. You will never be sorry any more, nor afraid of any Thing. I can't tell you, I don't know, how happy you will be: For you will be with God."

The Attention with which this poor Creature listen'd to Instruction is inexpressible. The next Day she remembered all, readily answered every Question; and said, *She would ask Him that made her, to shew her how to be good.*

Sund. 24. I preached twice at *Ponpon Chappel*, on the 13th Chapter of the 1st Epistle to the *Corinthians*. O how will even these Men of *Carolina*, who come eight, ten, or twelve Miles to hear the Gospel, rise in Judgment against those who hear it not, when it is preach'd at their own Doors!

Wedn. 27. I came to Mr. *Belinger's* Plantation at *Chulifinny*, where the Rain kept me till *Friday*. Here I met with an half-*Indian*, (one that had an *Indian* Mother, and a *Spanish* Father) and several *Negroes*, who were very desirous of Instruction. One of them said, "When I was at *Ashley-Ferry*, I went to Church every *Sunday*. But here we are buried in the Woods. Tho,

if there was any Church within five or six Miles, I am so lame, I can't walk, but I would crawl thither."

Mr. Belinger sent a Negro-Lad with me to *Purrysburg*, or rather to the poor Remains of it. O how hath God stretched over this Place *the Lines of Confusion and the Stones of Emptiness!* Alas for those whose Lives were here vilely cast away, thro' Oppression, thro' divers Plagues and Troubles! O Earth! How long wilt Thou hide their Blood! How long wilt Thou cover thy Slain?

This Lad too I found both very desirous and very capable of Instruction. And perhaps one of the easiest and shortest Ways, to instruct the *American* Negroes in Christianity, would be first to enquire after and find out, some of the most serious of the Planters. Then having inquired of them, which of their Slaves *were best inclined* and understood *English*, to go to them from Plantation to Plantation, staying as long as appear'd necessary at each. Three or four Gentlemen in *Carolina* I have been with, that would be sincerely glad of such an Assistant; who might pursue his Work with no more Hindrances than must every where attend the Preaching of the Gospel.

Satur. 30. I came to *Savannah*, and found my little Flock in a better State than I could have expected: God having been pleased greatly to bless the Endeavours of my Fellow-Labourer, while I was absent from them.

Wed. May 18. I discovered the first Convert to Deism that (I believe) has been made here. He was one that for some time had been zealously and exemplarily religious. But indulging himself in harmless Company, he first made shipwreck of his Zeal, and then of his Faith. I have since found several others that have been attack'd. They have as yet maintain'd their Ground. But I doubt the Devil's Apostles are too Industrious to let them long halt between two Opinions.

Wed. 25. I was sent for by one who had been several Years of the Church of *Rome*: But was now deeply convinced (as were several others) by what I had occasionally

preach'd, of the grievous Errors that Church was in, and the great Danger of continuing a Member of it. Upon this Occasion I could not but reflect on the many Advices I had receiv'd, To beware of the Increase of Popery : But not One (that I remember) to beware of the Increase of Infidelity. This was quite surprizing, when I consider'd, 1. That in every Place where I have yet been, the Number of the Converts to Popery bore no Proportion to the Number of the Converts to Infidelity. 2. That as bad a Religion as Popery is, no Religion is still worse ; a baptized Infidel being always found upon the Trial, twofold worse than even a bigotted Papist. 3. That as dangerous a State as a Papist is in, with Regard to Eternity, a Deist is in a yet more dangerous State, if he be not (without Repentance) an assured Heir of Damnation. And lastly, That as hard as it is to recover a Papist, it is still harder to recover an Infidel : I myself having known many Papists, but never one Deist, re-converted.

May 29. Being *Whitsunday*, four of our Scholars, after having been instructed daily for several Weeks, were at their earnest and repeated Desire, admitted to the Lord's Table. I trust their Zeal hath stirr'd up many, to remember their Creator in the Days of their Youth, and to redeem the Time, even in the Midst of an evil and adulterous Generation.

Indeed about this Time, we observ'd the Spirit of GOD, to move upon the Minds of many of the Children. They began more carefully to attend to the Things that were spoken both at Home and at Church ; and a remarkable Seriousness appear'd in their whole Behaviour and Conversation. Who knows but some of them may grow up, to the Measure of the Stature of the Fulness of Christ !

June 25. Mr. *Causon* (the Store-keeper and Chief Magistrate of *Savannah*) was seized with a slow Fever. I attended him every Day (as I did any of my Parishioners, who were in any painful or dangerous Illness) and had

had a good Hope from the Thankfulness he shew'd, that my Labour was not in vain.

Sunday, July 3. Immediately after the Holy Communion, I mention'd to Mrs. *Williamson* (Mr. *Causton's* Niece) some Things which I thought reproveable in her Behaviour. At this she appear'd extremely angry, said, *She did not expect such Usage from me*; and at the Turn of the Street (thro' which we were walking Home) went abruptly away. The next Day Mrs. *Causton* endeavour'd to excuse her, told me, She was exceedingly grieved for what had past the Day before, and desired me to tell her in writing what I disliked; which I accordingly did the Day following.

But first, I sent Mr. *Causton* the following Note:

Sir,

“ To this Hour, you have shewn yourself my Friend:
“ I ever have and ever shall acknowledge it. And it is
“ my earnest Desire, that he who hath hitherto given
“ me this Blessing would continue it still.

“ But this cannot be, unless you will allow me one
“ Request, which is not so easy an one as it appears,
“ *Don't condemn me for doing in the Execution of my*
“ *Office, what I think it my Duty to do.*

“ If you can prevail upon yourself to allow me this,
“ even when I act without Respect of Persons, I am
“ persuaded there will never be, at least not long, any
“ Misunderstanding between us. For even those who
“ seek it, shall I trust, find no Occasion against me, *except it be concerning the Law of my God.*”

July 5, 1737.

I am, &c.

Wedn. 6. Mr. *Causton* came to my House, with Mr. *Bailiff Parker*, and Mr. *Recotder*; and warmly ask'd,
“ How could you possibly think I should condemn you,
for executing any Part of your Office?” I said short,
“ Sir, what if I should think it the Duty of my Office,
to repell one of your Family from the Holy Communion?”

nion?" He replied, "If you repell me or my Wife, I shall require a legal Reason. But I shall trouble myself about none else. Let them look to themselves."

Sat. 9. Meeting with a *Frenchman* of *New Orleans* on the *Mississippi*, who had lived several Months among the *Chicasaws*, he gave us a full and particular Account of many Things which had been variously related. And hence we could not but remark, What is the Religion of Nature, properly so called; or, That Religion which flows from Natural Reason, unassisted by Revelation. And that, even in those who have the Knowledge of many Truths; and who converse with their Beloved Ones Day and Night. But too plainly does it appear by the Fruits, That the Gods of these Heathens too are but Devils.

The Substance of his Account was this: Some Years past the *Chicasaws* and *French* were Friends. The *French* were then mingled with the *Nautchee Indians*, whom they used as Slaves; till the *Nautchees* made a general Rising, and took many of the *French*, Prisoners. But soon after, a *French* Army set upon them, killed many, and carry'd away the rest. Among those that were kill'd were some *Chicasaws*, whose Death the *Chicasaw* Nation resented: And soon after as a *French* Boat was going thro' their Country, they fired into it, and kill'd all the Men but two. The *French* resolved on Revenge, and Orders were given for many *Indians* and several Parties of White Men, to rendezvous on the 26th of *March*, 1736, near one of the *Chicasaw* Towns. The first Party, consisting of fifty Men, came thither some Days before the Time. They staid there till the 24th, but none came to join them. On the 25th, they were attack'd by two hundred *Chicasaws*. The *French* attempted to force their Way thro' them. Five or six and twenty did so; the rest were taken Prisoners. The Prisoners were sent two or three to a Town to be burnt. Only the Commanding Officer, and one

or two more were put to the Death on the Place of the Engagement."

" I (said he) and one more, were saved by the Warrior who took us. The Manner of burning the rest was, Holding lighted Canes to their Arms and Legs and several Parts of their Bodies for some Time, and then for a while taking them away. They likewise stuck burning Pieces of Wood into their Flesh all round, in which Condition they kept them from Morning till Evening. But they commonly beat them before they burn them. I saw the Priest that was with us carried to be burnt; and from Head to Foot, he was as black as your Coat with the Blows which they had given him."

I asked him, " What was their Manner of Life ?" He said, " They do nothing but eat and drink and smok from Morning till Night, and in a Manner from Night till Morning. For they rise at any Hour of the Night when they wake; and after eating and drinking as much as they can, go to sleep again." See *The Religion of Nature truly Delineated!*

Saturday 23. Reflecting on the State I was now in, I could not but observe in a Letter to a Friend, " How to attain to the being crucified with Christ, I find not, being in a Condition I neither desired, nor expected in *America*, in Ease and Honour and Abundance. A strange School for him who has but One Business, *Τὸ πρᾶξεν ἐαυτὸν πρὸς ἐνσέβηται.* *

Wednesd. 27. I rejoiced to meet once more with that Good Soldier of Jesus Christ, *August Spangenberg*: With whom on *Monday August 1.* I began my long-intended Journey to *Ebenexer*. In the way I told him, " The Calm we had so long enjoyed, was now drawing to an End: That I hoped he would shortly see I was not (as some had told him) a Respector of Persons; but was determin'd (God being my Helper) to behave Indifferently to all, Rich or Poor, Friends or Enemies." I then

* *To exercise himself unto Godliness.*

asked

asked his Advice as to the Difficulty I foresaw, and resolved, by God's Grace to follow it.

In the Evening we came to *New Ebenezer*, where the poor *Saltzburghers* are settled. The Industry of this People is quite surprizing. Their Sixty Huts are neatly and regularly built; and all the little Spots of Ground between them, improv'd to the best Advantage. One Side of the Town, is a Field of *Indian Corn*; on the other are the Plantations of several Private Persons: All which together one would scarce think it possible for a Handful of People to have done in one Year.

Wed. 3. We return'd to *Savannah*. *Sund. 7.* I repell'd Mrs. *Williamson* from the Holy Communion. And *Mond. 8.* Mr. Recorder of *Savannah*, issued out the Warrant following:

Georgia, Savannah ff.

*To all Constables, Tythingmen and others whom These
may concern;*

“ You and each of you are hereby required, to take
“ the Body of *John Westley*, Clerk:
“ And bring him before one of the Bailiffs of the said
“ Town, to answer the Complaint of *William William-*
“ *son* and *Sophia* his Wife, for defaming the said *So-*
“ *phia*, and refusing to administer to her the Sacrement of
“ the Lord's Supper, in a Publick Congregation, without
“ Cause; by which the said *William Williamson* is da-
“ mag'd One Thousand Pounds Sterling. And for so
“ doing, this is your Warrant, certifying what you are
“ to do in the Premises. Given under my Hand and
“ Seal the 8th Day of *Aug. Anno Dom. 1737.*”

Tho. Christie.

Tues. 9. Mr. *Jones* the Constable served the Warrant, and carried me before Mr. Bailiff *Parker* and Mr. Recorder.

der. My Answer to them was, That "The giving or refusing the Lord's Supper, being a Matter purely Ecclesiastical, I could not acknowledge their Power, to interrogate me upon it." Mr. Parker told me, "However, you must appear at the next Court holden for *Savannah*." Mr. *Williamson* (who stood by) said, "Gentlemen, I desire Mr. *Wesley* may give Bail for his Appearance." But Mr. *Parker* immediately reply'd, Sir, Mr. *Wesley's* Word is sufficient.

Wednes. 10. Mr. *Causton* (from a just Regard, as his Letter express'd it, to the Friendship which had subsisted between us, till this Affair) required me, To give the Reasons in the Court-House, why I repell'd Mrs. *Williamson* from the Holy Communion? I answer'd, "I apprehend many ill Consequences may arise from so doing. Let the Case be laid before the Trustees."

Thursd. 11. Mr. *Causton* came to my House, and among many other sharp Words said, "Make an End of this Matter, Thou hadst best. My Niece to be used thus! I have drawn the Sword, and I will never sheath it, till I have Satisfaction."

Soon after he added, "Give the Reasons of your repelling her, before the whole Congregation." I answer'd, "Sir, If you insist upon it, I will; and so you may be pleased to tell her." He said, "Write to her, and tell her so yourself." I said, *I will*; and after he went, I wrote as follows.

To Mrs. Sophia Williamfon.

"At Mr. *Causton's* Request, I write once more.
"The Rules whereby I proceed are these:

"So many as intend to be Partakers of the Holy Communion, shall signify their Names to the Curate, at least some Time the Day before. This you did not do.

"And if any of these—have done any Wrong to his Neighbours by Word or Deed, so that the Congregation be thereby offended, the Curate—shall advertise him,

"that

“ that in any wise he presume not to come to the Lord’s
 “ Table, until he hath openly declared himself to have
 “ truly repented.

“ If you offer yourself at the Lord’s Table on Sunday,
 “ I will advertise you (as I have done more than once)
 “ wherein you have done Wrong. And when you have
 “ openly declared yourself to have truly repented, I will
 “ administer to you the Mysteries of God.”

Aug. 11. 1737.

John Wesley.

Mr. Delamotte carrying this, Mr. Causton said, among many other warm Sayings, “ I am the Person that am injured. The Affront is offered to me; and I will espouse the Cause of my Niece. I am ill used; and I will have Satisfaction, if it be to be had in the World.”

Which way this Satisfaction was to be had, I did not yet conceive. But on Friday and Saturday it began to appear; Mr. Causton declaring to many Persons, That Mr. Wesley had repelled Sophy from the Holy Communion, purely out of Revenge; because he had made Proposals of Marriage to her, which she rejected, and married Mr. Williamson.

I could not but observe the gracious Providence of God, in the Course of Lessons all this Week. On Mond. Evening God spake to us in these Words, Call to Remembrance the former Days, in which you endured a great Fight of Afflictions: Partly whilst ye were made a Gazing-stock, both by Reproaches and Afflictions, and partly whilst ye became Companions of them that were so used.—Cast not away therefore your Confidence, which hath great Recompence of Reward. For ye have Need of Patience, that after ye have done the Will of God, ye might receive the Promise.

The Evening Lesson on Tuesday, was the 11th of the Hebrews; in reading which I was more particularly encouraged by His Example, who chose rather to suffer Affliction with the People of God, than to enjoy the Plea-
 sures

asures of Sin for a Season: Esteeming the Reproach of Christ greater Riches than the Treasures of Egypt.

The Lesson on *Wednesday* began with these Words, *Wherefore seeing we are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight—and run with Patience the Race that is set before us: Looking unto Jesus the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the Shame, and is set down at the Right Hand of the Throne of God.*

In the *Thursday*-Lesson were these comfortable Words, *I will never leave Thee nor forsake Thee. So that we may boldly say, the Lord is my Helper, and I will not fear what Man shall do unto me.*

The Words of *St. James*, read on *Friday* were, *Blessed is the Man that endureth Temptation: And those on Saturday, My Brethren, Have not the Faith of our Lord Jesus Christ—with Respect of Persons.*

I was only afraid, lest those who were weak, should be turned out of the *Way*; at least, so far as to forsake the Publick assembling of themselves together. But I feared where no Fear was. *God* took Care of this also. So that on *Sunday* 14. more were present at the Morning Prayers, than had been for some Months before. Many of them observed those Words in the First Lesson, *Set Naboth on high among the People; and set Two Men, Sons of Belial; before him, to bear Witness against him.*

Tuesd. 16. *Mrs. Williamson* swore to and sign'd an Affidavit, insinuating much more than it asserted: But asserting, “That *Mr. Wesley* had many Times propos'd Marriage to her, all which Proposals she had rejected.” Of this I desired a Copy: *Mr. Causton* reply'd, “Sir, You may have one from any of the News-Papers in *America.*”

On *Thursday* or *Friday* was deliver'd out a List of Twenty-Six Men, who were to meet as a Grand Jury, on *Monday* the 22d. But this List was called in the next Day, and Twenty-Four Names added to it. Of this

Jury (Forty-Four of whom only met) One was a *Frenchman*, who did not understand *English*, One a *Papist*, One a *profest Infidel*, Three *Baptists*, Sixteen or Seventeen others, *Dissenters*, and several others who had Personal Quarrels against me, and had openly vow'd Revenge.

To this Grand Jury, on Monday the 22d, Mr. *Caulson* gave a long and earnest Charge, To beware of *Spiritual Tyranny*, and to oppose the *New, Illegal Authority*, which was usurped over their *Consciences*. Then Mrs. *Williamson's* Affidavit was read: After which Mr. *Caulson* deliver'd to the Grand Jury, a Paper intitled

“ A List of Grievances, presented by the Grand Jury for *Savannah*, this Day of Aug. 1737.”

This the Majority of the Grand Jury alter'd in some Particulars, and on *Thu. Sept. 1.* deliver'd it again to the Court, under the Form of Two Presentments, containing Ten Bills, which were then read to the People.

Herein they asserted, upon Oath, “ That *John Wesley*, Clerk, had broken the *Laws of the Realm*, “ contrary to the Peace of our Sovereign Lord the King, “ his Crown and Dignity,

“ 1. By speaking and writing to Mrs. *Williamson*, “ against her Husband's Consent :

“ 2. By repelling her from the Holy Communion :

“ 3. By not declaring his Adherence to the Church “ of *England* :

“ 4. By dividing the Morning Service on *Sundays* :

“ 5. By refusing to baptize Mr. *Parker's* Child otherwise than by Dipping, except the Parents would certify it was Weak, and not able to bear it :

“ 6. By repelling *Wm. Gough* from the Holy Communion :

“ 7. By refusing to read the Burial-Service over the “ Body of *Nathaniel Polhill* :

“ 8. By calling himself *Ordinary of Savannah* :

“ 9.

“ 9. By refusing to receive *Wm. Aglionby* as a God-father, only because he was not a Communicant :

“ 10. By refusing *Jacob Matthews* for the same Reason; and baptizing an *Indian* Trader's Child with “ only Two Sponsors.” (This, I own, was wrong; for I ought, at all Hazards, to have refused baptizing it, till he had procured a Third.)

Frid. 2. Was the Third Court, at which I appear'd, since my being carried before Mr. *P.* and the Recorder.

I now moved for an immediate Hearing on the First Bill, being the only one of a Civil Nature: But it was refused. I made the same Motion in the Afternoon; but was put off till the Next Court Day.

On the next Court Day I appear'd again; as also at the Two Courts following; But could not be heard, *because* (the Judge said) *Mr. Williamson was gone out of Town.*

The Sense of the Minority of the Grand Jurors themselves (for they were by no Means unanimous) concerning these Presentments, may appear from the following Paper, which they transmitted to the Trustees.

To the Honourable the Trustees for Georgia.

“ Whereas Two Presentments have been made, the “ one of *August 23*, the other of *August 31*, by the “ Grand Jury for the Town and County of *Savannah* in “ *Georgia*, against *John Wesley*, Clerk.

“ We whose Names are underwritten, being Members “ of the said Grand Jury, do humbly beg Leave to signify our Dislike of the said Presentments; being by many and divers Circumstances thro'ly persuaded in ourselves, That the whole Charge against Mr. *Wesley*, is “ an Artifice of Mr. *Caulson's*, design'd rather to “ blacken the Character of Mr. *Wesley*, than to free the “ Colony from Religious Tyranny, as he was pleas'd in “ his Charge to us to term it. But as these Circumstances “ will be too tedious to trouble your Honours with, we “ shall

“ shall only beg Leave to give the Reasons of our
 “ Dissent from the Particular Bills.

“ With regard to the First Bill, we do not apprehend,
 “ That Mr. *Wesley* acted against any Law, by Writing
 “ or Speaking to Mrs. *Williamson*, since it does not ap-
 “ pear to us, That the said Mr. *Wesley* has either spoke in
 “ private, or wrote to, the said Mrs. *Williamson*, since
 “ March 12, [the Day of her Marriage,] except one
 “ Letter of July the 5th, which he wrote at the Request
 “ of her Aunt, as a Pastor to exhort and reprove her.

“ The Second we do not apprehend to be a true
 “ Bill, because we humbly conceive Mr. *Wesley* did
 “ not assume to himself any Authority contrary to Law :
 “ For we understand, Every Person intending to commu-
 “ nicate, should “ signify his Name to the Curate, at least
 “ some time the Day before,” which Mrs. *Williamson*
 “ did not do ; altho’ Mr *Wesley* had often in full Con-
 “ gregation declared, He did insist on a Compliance
 “ with that Rubrick, and had before repell’d divers Per-
 “ sons, for Noncompliance therewith.

“ The Third we do not think a true Bill, because se-
 “ veral of Us have been his Hearers, when he has de-
 “ clared his Adherence to the Church of England, in a
 “ stronger Manner than by a formal Declaration ; by ex-
 “ plaining and defending the *Apostles*, the *Nicens* and the
 “ *Athanasian Creeds*, the *Thirty-nine Articles*, the whole
 “ *Book of Common-Prayer*, and the *Homilies* of the said
 “ Church : And because we think a formal Declaration
 “ is not required, but from those who have receiv’d In-
 “ stitution and Induction.

“ The Fact alledged in the Fourth Bill we cannot ap-
 “ prehend to be contrary to any Law in being.

“ The Fifth we do not think a true Bill, because we
 “ conceive Mr. *Wesley* is justified by the Rubrick, viz.
 “ If they (the Parents) certify that the Child is weak,
 “ it shall suffice to pour Water upon it.” Intimating (as
 “ we humbly suppose) it shall not suffice, if they do
 “ not certify.

“ The

“ The Sixth cannot be a true Bill, because the said
 “ *William Gough*, being one of our Members, was sur-
 “ prized to hear himself named, without his Knowledge
 “ or Privity; and did publickly declare, *It was no*
 “ *Grievance to him, because the said John Wesley had*
 “ *given him Reasons with which he was satisfied.*

“ The Seventh we do not apprehend to be a true Bill,
 “ for *Nathaniel Polhill* was an *Anabaptist*, and desir’d
 “ in his Life-time, That he might not be interr’d with
 “ the Office of the *Church of England*. And farther,
 “ we have good Reason to believe, That *Mr. Wesley*
 “ *was at Frederica*, or on his Return thence, *when*
 “ *Polhill was buried.*

“ As to the Eighth Bill we are in doubt, as not well
 “ knowing the Meaning of the Word *Ordinary*. But
 “ for the Ninth and Tenth, we think *Mr. Wesley* is suf-
 “ ficiently justified by the Canons of the Church;
 “ which forbid *any Person to be admitted Godfather or*
 “ *Godmother to any Child, before the said Person has re-*
 “ *ceived the Holy Communion*; whereas *William Agli-*
 “ *onby* and *Jacob Matthews*, had never certified *Mr.*
 “ *Wesley*, That they had receiv’d it.”

This was sign’d by twelve of the Grand Jurors, of
 whom three were Constables, and six more, Tythingmen:
 Who consequently would have made a Majority, had
 the Jury consisted, as it regularly should have done, of
 only fifteen Members, viz. the four Constables and eleven
 Tythingmen.

Friday, Sept. 30. Having ended the Homilies, I be-
 gan reading Dr. Rogers’s eight Sermons to the Congrega-
 tion: Hoping they might be a timely Antidote against
 the Poison of Infidelity, which was now with great In-
 dustry propagated among us.

October the 7th I consulted my Friends, whether God
 did not call me, to return to *England*? The Reason for
 which I left it had now no Force; there being no Possi-
 bility as yet of instructing the *Indians*: Neither had I
 as yet found or heard of any *Indians* on the Continent of
America,

America, who had the least Desire of being instructed. And as to *Savannah*, having never engaged myself, either by Word or Letter, to stay there a Day longer than I should judge convenient, nor ever taken Charge of the People any otherwise, than as in my Passage to the Heathens, I looked upon myself to be fully discharged therefrom, by the vacating of that Design. Besides, there was a Probability of doing more Service to that unhappy People, in *England* than I could do in *Georgia*, by representing without Fear or Favour to the Trustees, the real State the Colony was in. After deeply considering these Things; they were unanimous, *That I ought to go. But not yet.* So I laid the Thoughts of it aside for the present: Being persuaded, that when the Time was come, God would make the Way plain before my Face.

Sat. Oct. 15. Being at *Highbate*, a Village five Miles from *Savannah*, consisting of (all but one) *French* Families, who, I found, knew but little of the *English* Tongue, I offer'd to read Prayers there in *French*, every *Saturday* in the Afternoon. They embrac'd the Offer gladly. On *Saturday* the 22d I read Prayers in *German* likewise, to the *German* Villagers of *Hampstead*: And so continued to do, once a Week. We began the Service (both at *Highbate* and *Hampstead*) with singing a Psalm. Then I read and explain'd a Chapter in the *French* or *German* Testament, and concluded with Prayers and another Psalm.

Sat. Oct. 9. Some of the *French* of *Savannah* were present at the Prayers at *Highbate*. The next Day I receiv'd a Message from them all, "That as I read Prayers to the *French* of *Highbate*, who were but few, they hop'd I would do the same to those of *Savannah*, where there was a large Number who did not understand *English*. Sunday, 30, I began so to do: And now I had full Employment for that Holy Day. The first *English* Prayers lasted from Five 'till Half an Hour past Six. The *Italian* (which I read to a few *Vaudois*) began at Nine. The second Service for the *English* (including

cluding the Sermon and the Holy Communion) continu'd from Half an Hour past Ten, till about Half an Hour past Twelve. The *French* Service began at One. At Two I catechised the Children. About Three began the *English* Service. After this was ended, I had the Happiness of joining with as many as my largest Room would hold, in Reading, Prayer, and singing Praise. And about Six the Service of the *Moravians* began: At which I was glad to be present, not as a Teacher, but a Learner.

Thursd. Nov. 3. I appear'd again, at the Court holden on that Day: And again, at the Court held, *Tuesday, Nov. 22.* On which Day Mr. *Causton* desired to speak with me. He then read me some Affidavits which had been made, *Sept. 15.* last past: In one of which it was affirm'd, "That I then abused Mr. *Causton* in his own House, calling him Liar, Villain, and so on." It was now likewise repeated before several Persons, (which indeed I had forgot) "That I had been reprimanded at the last Court, for an Enemy to, and Hinderer of, the Publick Peace."

I again consulted my Friends, who agreed with me, That the Time we look'd for was now come. And the next Morning calling on Mr. *Causton*, I told him, "I design'd to set out for *England* immediately." I set up an Advertisement in the Great Square to the same Effect, and quietly prepared for my Journey.

Friday, Dec. 2. I propos'd to set out for *Carolina* about Noon, the Tide then serving. But about Ten the Magistrates sent for me, and told me, "I must not go out of the Province; for I had not answer'd the Allegations laid against me." I replied, *I have appeared at six or seven Courts successively, in order to answer them. But I was not suffer'd so to do, when I desired it Time after Time.*" They then said, "However, I must not go, unless I would give Security to answer those Allegations at their Court." I asked, "What Security?" After consulting together about two Hours, the Recorder shew'd

shew'd me a kind of Bond, engaging me, under a Penalty of fifty Pounds, to appear at their Court when I should be required. He added, *But Mr. Williamfon too has desired of us, that you should give Bail to answer his Action.* I then told him plainly, *Sir, You use me very ill, and so you do the Trustees. I will give neither any Bond, nor any Bail at all. You know your Business, and I know mine.*

In the Afternoon the Magistrates publish'd an Order, requiring all the Officers and Centinels, to prevent my going out of the Province; and forbidding any Person to assist me so to do. Being now only a Prisoner at large, in a Place where I knew by Experience, every Day would give fresh Opporunity, to procure Evidence of Words I never said, and Actions I never did; I saw clearly the Hour was come for leaving this Place: And as soon as Evening Prayers were over, about Eight o'Clock, the Tide then serving, I shook off the Dust of my Feet, and left *Georgia*, after having preach'd the Gospel there (not as I ought, but as I was able) one Year, and nearly nine Months.

During this Time I had frequent Opportunities of making many Observations and Enquiries, concerning the Real State of this Province, (which has been so variously represented) the *English* Settlements therein, and the *Indians* that have Interourse with them. These I minut-ed down from Time to Time; a small Extract of which I have subjoined.

1. *Georgia* lies in the 30 and 31st Degree of North Latitude. The Air is generally clear, the Rains being much shorter, as well as heavier, than in *England*. The Dews are very great. Thunder and Lightning are expected almost every Day, in *May, June, July, and August*. They are very terrible, especially to a Stranger. During those Months, from Ten in the Morning to Four in the Afternoon, the Sun is extremely scorching. But the Sea-Breeze generally blows, from Ten till Three or Four. The Winter is nearly of the same Length as in *England*.

England. But the Mid-day Sun is always warm, even when the Mornings and Evenings are very sharp, and the Nights piercing cold.

2. The Land is of four Sorts, Pine-barren, Oakland, Swamp and Marsh. The Pine-Land is of far the greatest Extent, especially near the Sea-Coasts. The Soil of this, is a dry, whitish Sand, producing Shrubs of several Sorts, and between them a spiry, coarse Grass, which Cattle do not love to feed on. But here and there is a little of a better Kind, especially in the *Savannahs* (so they call the low, watry Meadows, which are usually intermixt with Pine-Lands). It bears naturally two Sorts of Fruit, Hurtle-Berries (much like those in *England*) and Chin-copin-Nuts; a dry, harsh Nut, about the Size of a small Acorn. A laborious Man may in one Year clear and plant four or five Acres of this Land: It will produce the first Year, from two to four Bushels of *Indian Corn*, and from four to eight of *Indian Pease per Acre*. The second Year it usually bears half as much; the Third, less; the Fourth, nothing.

3. Vines, Mulberries and Peach-Trees it bears well. The White Mulberry is not good to eat. The Black is about the Size of a Blackberry, and has much the same Flavour. In fresh Pine-Land, *Indian Potatos* grow well (which are more luscious and larger than the *Irisb*). And so do Watermelons and Sewee Beans, about the Size of our Scarlet, but to be shell'd and eaten like *Windfor* Beans.

4. Oak-Land commonly lies in narrow Streaks between Pine-Land and some Swamp, Creek or River. The Soil is a blackish Sand, producing several Kinds of Oak (tho' none exactly like the *Englisb*) Bay, Lawrel, Ash, Walnut, Sumac-Trees, Gum-Trees (a sort of Sycamore) Dog-Trees (cover'd in Spring with large white Flowers) and many Hickary-Trees, which bear a bad Kind of Walnut. In the moistest Part of this Land, some Porfimmon-Trees grow, (which bear a sort of yellow, clear, luscious Plum) and a few Mulberry and Cher-

ry-Trees. The common Wild-Grapes are of Two Sorts, both Red: The Fox-Grape grows two or three only on a Stalk, is thick-skin'd, large-ston'd, of a harsh Taste, and of the Size of a small *Kentish* Cherry. The Cluster-Grape is of a harsh Taste too, and about the Size of a White Currant.

5. This Land requires much Labour to clear; but when it is clear'd, it will bear any Grain, for three, four, or sometimes five Years, without laying any Manure upon it. An Acre of it generally bears ten Bushels of *Indian* Corn, beside five of Pease, in a Year. So that this at present is justly esteem'd the most valuable Land in the Province.

6. A Swamp is, any low, watry Place, which is cover'd with Trees or Canes. They are here of three Sorts, Cypress, River and Cane-Swamps. Cypress-Swamps are, mostly, large Ponds, in and round which Cypressess grow. Most River-Swamps are over-flown every Tide, by the River which runs thro' or near them. If they were drain'd, they would produce Good Rice; as would the Cane-Swamps also; which in the mean time are the best Feeding for all Sorts of Cattle.

7. The Marshes are of Two Sorts: Soft Marsh, which is all a Quagmire, and absolutely good for nothing: And Hard Marsh, which is a firm, but barren Sand, bearing only sower Rushes. Marshes of both Sorts abound on the Sea-Islands, which are very numerous, and contain all Sorts of Land. And upon these chiefly, near Creeks and Runs of Water, Juniper-Trees and Cedars grow.

8. *Savannah* stands on a flat *Bluff* (so they term any high-Land hanging over a Creek or River) which rises 45 Feet perpendicular from the River, and commands it several Miles both upward and downward. The Soil is a white Sand for above a Mile in Breadth, South-East, and North-Westward. Beyond this, Eastward, is a River-swamp; Westward a small Wood, in which was the old *Indian* Town. On the other Side of the River is a Marshy Island, cover'd with large Trees. South-West of the

the Town is a large Pine-barren, which extends backward to a Branch of the *Alatamahaw* River.

9. *St. Simon's Island*, having on the South-East the Gulph of *Florida*; on the other Sides, Branches of the *Alatamahaw*, is about 100 Miles South of *Savannah*, and extends in Length about 20, in Breadth from two to five Miles. On the West-side of it, on a low Bluff, stands *Frederica*, having Woods to the North and South; to the East, partly Woods, partly *Savannahs*, and partly Marshes. The Soil is mostly a blackish Sand. There is not much Pine-Land on the Island; the greatest Part being Oak-Land, intermixt with many *Savannahs*, and old *Spanish* or *Indian* Fields.

10. On the Sea-Point, about five Miles South-East of the Town, is the Fort where the Soldiers are station'd. The But-Storehouse in *Frederica* better deserves that Name; being incompast with regular Ramparts of Earth, and a Palisaded Ditch, and mounted with Cannon, which intirely commands the River.

11. About twenty Miles North-West from *St. Simon's* is *Darien*, the Settlement of the *Scotch Highlanders*, a Mile from *Fort King George*, which was built about seventeen, and abandoned about eleven Years since. The Town lies on the Main-Land, close to a Branch of the *Alatamahaw*, on a Bluff thirty Feet above the River, having Woods on all Sides. The Soil is a blackish Sand. They built at first many scatter'd Huts; but last Spring, (1736) expecting the *Spaniards*, they built themselves a large Fort, and all retired within the Walls of it.

12. *Augusta*, distant from *Savannah* one hundred and fifty Miles, and five from old *Savana* Town, is designed to stand in an old *Indian* Field, on a Bluff, about thirty Feet high. A small Fort of Wooden Piles was built there in 1737; but no House was then built, nor any more Ground clear'd, than Mr. *Lacy* and his Men found so.

13. *Old Ebenezer*, where the *Saltzburghers* settled

at first, lies twenty-five Miles West of *Savannah*. A small Creek runs by the Town, down to the River, and many Brooks run between the little Hills : But the Soil is a hungry, barren Sand ; and upon any sudden Shower, the Brooks rise several Feet perpendicular, and overflow whatever is near them. Since the *Saltzburghers* remov'd, two *English* Families have been placed there : But these too say, *That the Land is good for nothing ; and that the Creek is of little Use ; it being by Water twenty Miles to the River ; and the Water generally so low in Summer-time, that a Boat cannot come within six or seven Miles of the Town.*

14. *New Ebenezer*, to which the *Saltzburghers* removed, in *March 1736*, lies six Miles Eastward from the *Old*, on a high Bluff, near the *Savannah* River. Here are some Tracts of fruitful Land, tho' the greatest Part of that adjoining to the Town, is Pine-barren. The Huts, 60 in Number, are neatly and regularly built ; the little Piece of Ground allotted to each for a Garden, is every where put to the best Use, no Spot being left unplanted. Nay, even one of the main Streets, being one more than was as yet wanted, bore them this Year a Crop of *Indian Corn*.

15. About ten Miles East of this, on a Creek, three Miles from the River, was the Village of *Abercorn*. Ten Families settled here in 1733 ; but it is now without Inhabitant. Four Miles below the Mouth of *Abercorn*-Creek is *Joseph's-Town*, the Settlement of two *Scotch* Gentlemen. A Mile below was *Sir Francis Bathurst's* Plantation. And a Quarter of a Mile from this, *Walter Augustin's* Settlement. But both these are left without Inhabitant.

16. A Mile below this is *Capt. Williams's* Plantation : A Mile from thence, *Mrs. Matthew's* (late *Musgrove*) commonly known by the Name of the *Cowpen* : Adjoining to which is the Land belonging to *Capt. Watson* ; on which is an unfinish'd House, swiftly running to Ruin. A Mile from this is *Irene*, a House built for an *Indian* School,

School, in the Year 1736. It stands on a small, round Hill, in a little Piece of fruitful Ground, given by the *Indians* to Mr. *Ingham*. The *Indian* Town is within a Furlong of it.

17. Five Miles South-West of *Savannah*, on a small Rise, stands the Village of *Highbate*. It has Pine-Land on three Sides, and a Swamp on the fourth. Twelve Families were placed here in 1733; nine whereof remain there. A Mile Eastward of this is *Hampstead*, settled with twelve Families also, a little before *Highbate*; five of which are still remaining.

18. Six Miles South-East of *Savannah* is *Thunderbolt*. Three Families are settled here, near a small, ruinous, Fort: Four Miles South of this, is the Island of *Skidoway*: On the North-East Point whereof Ten Families were placed in 1733-4; (a small Fort was built here likewise) but nine of them are either dead, or removed to other Places. A small Creek divides *Skidoway* from *Tybee* Island, on the South-East Part of which, fronting the Inlet, the Light-House is built. Ten Families were settled here in 1734; but they are Part dead, and Part removed, so that the Island is now again without any fixt Inhabitant.

19. Twelve Miles Southward from *Savannah* (by Land) is Mr. *Houffoun's* Plantation: And forty or fifty Miles from him, up *Ogeechee* River, that where Mr. *Sterling* for some time lived. Fort *Argyle* stands twenty Miles from this, on a high Bluff, by the River *Ogeechee*. 'Tis a small, square, Wooden Fort, Musket-Proof. Ten Freeholders were settled near it; but eight of them are gone, and the Land they had cleared lying waste, will in a few Years be as it was before.

20. The Southermost Settlement in *Georgia*, is Fort *St. Andrews*. It stands fifty Miles South of *Frederica*, on the South-West Side of *Cumberland* Island, upon a high Neck of Land, which commands the River both Ways. The Walls are of Wood, fill'd up with Earth, round which are a Ditch and Palisade.

21. 'Tis

21. 'Tis hard to pick out any consistent Account of the *Georgian Indians*, from the contradictory Relations of their Traders. The following is extracted, partly from those wherein all, or the Generality of them agree; partly from the Relations of such as have been occasionally amongst them, and have no Interest in making them better or worse than they are.

22. Of the *Georgian Indians* in general it may be observed, That they are not so properly Nations, as Tribes or Clans, who have wandered thither at different Times; perhaps expell'd their Native Countries by stronger Tribes; but how or when they cannot tell, being none of them able to give any rational Account of themselves. They are inured to Hardship of all Kinds, and surprisingly patient of Pain. But as they have no Letters, so they have no Religion, no Laws, no civil Government. Nor have they any Kings or Princes, properly speaking; their Meeko's or Head-men, having no Power either to command or punish, no Man obeying them any farther than he pleases. So that every one doth what is right in his own Eyes; and if it appears wrong to his Neighbour, the Person aggrieved usually steals on the other unawares, and shoots him, scalps him, or cuts off his Ears: Having only two short Rules of Proceeding, To do what he will, and what he can.

23. They are likewise all, except (perhaps) the *Choc-taws*, Gluttons, Drunkards, Thieves, Dissemblers, Liars. They are Implacable, Unmerciful; Murderers of Fathers, Murderers of Mothers, Murderers of their own Children: It being a common Thing for a Son to shoot his Father or Mother, because they are old and past Labour; and for a Woman either to procure Abortion, or to throw her Child into the next River, because she will go with her Husband to the War. Indeed Husbands, strictly speaking, they have none; for any Man leaves his Wife (so call'd) at Pleasure; who frequently, in Return, cuts the Throats of all the Children she has had by him, Whoredom they account no Crime, and few Instances

appear

appear of a young *Indian* Woman's refusing any one. Nor have they any fixt Punishment for Adultery; only if the Husband take his Wife with another Man, he will do what he can to both, unless speedily pacified by the Present of a Gun or a Blanket.

24. The *Choctaws* only have some Appearance of an intire Nation, possessing a large Extent of Land, eight or nine hundred Miles West of *Savannah*, and many well inhabited Towns. They are said to have six thousand fighting Men, united under one Head. At present they are in League with the *French*, who have sent some Priests among them; by whom (if one may credit the *Choctaw* Traders) ten or twelve have been baptized.

25. Next to these, to the North-East, are the *Chicasaws*. Their Country is flat, full of Meadows, Springs and Rivers. In their Fields, tho' six or seven hundred Miles from the Sea, are found Sea-Shells in great Numbers. They have about nine hundred fighting Men, ten Towns, and one *Meeko* (at least) in every one. They are eminently Gluttons, eating, drinking, and smoaking all Day, and almost all Night. They are extreme indolent and lazy, except in War; then they are the most indefatigable, and the most valiant of all the *Indians*: But they are equally cruel with the rest, torturing and burning all their Prisoners, whether *Indian* or *European*.

26. East of them, in the Latitude of 35 and 36, about three or four hundred Miles from *Savannah*, lie the *Cherikees*. Their Country is very mountainous, fruitful, and pleasant. They have fifty-two Towns, and above three thousand fighting Men. In each Town are three or more Head-men, who keep up a sort of Shadow of Government, having Power to set the rest to work, and to punish such as will not join in the common Labour. They are civil to Strangers, and will do any thing for them, for Pay; being always willing, for a small Piece of Money, to carry a Message for 50 or 60 Miles, and, if required, a heavy Burthen too: But they are equally cruel to Prisoners with the *Chicasaws*, tho' not equally valiant.

valiant. They are seldom intemperate in Drinking, but when they can be so on Free-Cost. Otherwise, Love of Drink yields to Covetousness; a Vice scarce to be found in any *Indian* but a *Cherikee*.

27. The *Uchees* have only one small Town left (near 200 Miles from *Savannah*) and about forty fighting Men. The *Creeks* have been many Times on the Point of cutting them off. They are indeed hated by most, and despis'd by all the other Nations, as well for their Cowardice, as their Superlative Diligence in Thieving, and for Out-lying all the *Indians* upon the Continent.

28. The *Creek-Indians* are about 400 Miles from *Savannah*. They are said to be bounded to the West by the *Choctaws*, to the North by the *Chicasaws*, to the East by the *Cherikees*, and to the South by the *Alatamaha* River. They have many Towns, a plain, well-water'd Country, and fifteen hundred fighting Men. They have often three or four Meeko's in a Town; but without so much as the Shadow of Authority, only to give Advice, which every one is at Liberty to take or leave. But Age and Reputation for Valour and Wisdom, have given *Chicali*, a Meeko of the *Corweta*-Town, a more than ordinary Influence over the Nation; tho' not even the Show of Regal Power. Yet neither Age, Wisdom nor Reputation can restrain him from Drunkenness. Indeed All the *Creeks*, having been most conversant with White Men, are most infected with Insatiate Love of Drunkenness, as well as other *European* Vices. They are more exquisite Dissemblers than the rest of their Countrymen. They know not what Friendship or Gratitude means. They shew no Inclination to learn any thing; but least of all, Christianity: Being full as opinated of their own Parts and Wisdom, as either Modern *Chinese*, or Antient *Roman*.

Saturd. Dec. 3. We came to *Purrysburg* early in the Morning, and endeavour'd to procure a Guide for *Port-Royal*. But none being to be had, we set out without one, an Hour before Sunrise. After walking two or three

three Hours, we met with an old Man, who led us into a small Path, near which was a Line of *blazed* Trees, (i. e. mark'd by cutting off Part of the Bark) by following which, he said, we might easily come to *Port-Royal* in five or six Hours.

We were four in all ; one of whom intended to go for *England* with me ; the other two to settle in *Carolina*. About eleven, we came into a large Swamp, where we wander'd about 'till near Two. We then found another *Blaze*, and pursued it, 'till it divided into two ; one of these we followed thro' an almost impassable Thicket, a Mile beyond which it ended. We made thro' the Thicket again, and traced the other *Blaze*, 'till that ended too. It now grew toward Sun-set, so we sat down, faint and weary, having had no Food all Day, except a Gingerbread Cake, which I had taken in my Pocket. A third of this we had divided among us at Noon ; another third we took now ; the rest we reserved for the Morning ; but we had met with no Water all the Day. Thrusting a Stick into the Ground, and finding the End of it moist, two of our Company fell a digging with their Hands, and at about three Feet depth, found Water. We thank'd God, drank, and were refreshed. The Night was sharp ; however, there was no complaining among us ; but after having commended ourselves to God, we lay down close together, and (I at least) slept 'till near Six in the Morning.

Sunday, Dec. 4. God renewing our Strength, we arose neither faint nor weary, and resolved to make one Tryal more, to find a Path to *Port-Royal*. We steer'd due East ; but finding neither Path nor *Blaze*, and the Woods growing thicker and thicker, we judg'd it would be our best Course to return, if we could, by the Way we came. The Day before, in the thickest Part of the Woods, I had broke many young Trees, I knew not why, as we walk'd along : These we found a great Help in several Places, where no Path was to be seen ; and

between One and Two God brought us safe to *Benjamin Arieu's* House, the old Man we left the Day before.

In the Evening I read *French* Prayers to a numerous Family, a Mile from *Arieu's*; one of whom undertook to guide us to *Port-Royal*. In the Morning we set out. About Sun-set, we ask'd our Guide, If he knew where he was? Who frankly answer'd, No. However, we push'd on 'till about Seven we came to a Plantation, and the next Evening (after many Difficulties and Delays) we landed on *Port-Royal* Island.

Wednesd. 7. We walk'd to *Beaufort*; where Mr. *Jones* (the Minister of *Beaufort*) with whom I lodg'd during my short Stay here, gave me a lively Idea of the old *English* Hospitality. On *Thursday* Mr. *Dela-motte* came; with whom, on *Friday*, 9th, I took Boat for *Charles-Town*. After a slow Passage by Reason of contrary Winds, and some Conflict (our Provisions falling short) with Hunger as well as Cold, we came thither early in the Morning, on *Tuesday* the 13th. Here I expected Tryals of a different kind, and far more dangerous. For Contempt and Want are easy to be borne: But who can bear Respect and Abundance?

Wednesd. 14. Being desir'd to read Publick Prayers, I was much refreshed with those glorious Promises, contained both in the 72d *Psalms*, and in the first Lesson, the 40th Chapter of *Isaiab*. Yea, *they that wait upon the Lord shall renew their Strength, and mount up with Wings as Eagles; they shall run and not be weary; they shall walk and not faint!*

In the Afternoon visiting a dying Man, we found him still full of the Freshest Advices (and busy in settling the Affairs of the *Czarina*, Prince *Thamas*, and the *Ottoman Port*). How natural then is the Thought

Quæ cura nitentes

Pascore equos, eadem sequitur tellure repositos?

For if a Soul quivering on the Verge of Life, has still Leisure for these Impertinencies, one might almost believe the same Dreams would continue, even in the Sleep of Death!

Frid. 16.

Frid. 16. I parted from the last of those Friends, who came with me into *America*, Mr. *Ch. Delamotte*, from whom I had been but a few Days separate, since *Oct.* 14. 1735.

Sund. 18. I was seiz'd with a violent Flux, which I felt came not before I wanted it. Yet I had Strength enough given to preach once more to this careless People: And a few believed our Report.

Thur. 22. I took my Leave of *America*, (tho'; if it pleased God, not for ever) going on board the *Samuel*, Capt. *Percy*, with a young Gentleman who had been a few Months in *Carolina*, One of my Parishioners of *Savannah*, and a Frenchman, late of *Purrysburg*, who was escaped thence with the Skin of his Teeth. *Sat.* 24. we sail'd over *Charles-Town* Bar, and about Noon, lost Sight of Land.

The next Day the Wind was fair, but high, as it was on *Sunday* 25, when the Sea affected me more than it had done in the sixteen Weeks of our Passage to *America*. I was obliged to lie down the greatest Part of the Day, being easy only in that Posture.

Mond. 26. I began instructing a Negro-Lad in the Principles of Christianity. The next Day I resolved to break off living delicately, and return to my old Simplicity of Diet; and after I did so, neither my Stomach nor my Head much complained of the Motion of the Ship.

Wednes. 28. Finding the unaccountable Apprehensions of I know not what Danger, (the Wind being small, and the Sea smooth) which had been upon me several Days, increase; I cried earnestly for Help; and it pleased God as in a Moment to restore Peace to my Soul.

Let me observe hereon, 1. That not one of these Hours ought to pass out of my Remembrance, till I attain another manner of Spirit, a Spirit equally willing to glorify God by Life or by Death. 2. That whoever is uneasy on any Account (bodily Pain alone excepted) carries in himself his own Conviction, That he is so far an Unbeliever. Is he uneasy at the Apprehension of Death?

Then

Then he believeth not, That *to die is Gain*. At any of the Events of Life? Then he hath not a firm Belief, That *all Things work together for his Good*. And if he bring the Matter more close, he will always find, beside the General Want of Faith, every particular Uneasiness is evidently owing to the Want of some Particular Christian Temper.

Sunday, Jan. 1. 1738. All in the Ship (except the Captain and the Steersman) were present both at the Morning and Evening Service, and appear'd as deeply attentive, as even the poor People of *Frederica* did, while the Word of GOD was new to their Ears. And it may be, One or Two among these likewise, may *bring forth Fruit with Patience*.

Mond. 2. Being sorrowful and very heavy, (though I could give no particular Reason for it) and utterly unwilling to speak close to any of my little Flock (about Twenty Persons) I was in doubt, Whether my Neglect of them was not one Cause of my own Heaviness. In the Evening therefore, I began instructing the Cabin-Boy; after which I was much easier.

I went several Times the following Days, with a Design to speak to the Sailors, but could not. I mean, I was quite averse from speaking; I could not see How to make an Occasion, and it seemed quite absurd to speak without. Is not this what Men commonly mean by, "I could not speak?" And is this, a sufficient Cause of Silence, or no? Is it, a Prohibition from the Good Spirit? Or a Temptation from Nature or the Evil one?

Frid. 6. I ended the Abridgment of Mr. *de Renty's* Life. O that such a Life should be related by such a Historian! Who by inserting All, if not more than All the Weak Things that Holy Man ever said or did, by his Commendation of almost every Action or Word which either deserved or needed it not; and by his injudicious Manner of relating many others, which were indeed highly commendable; has cast the Shade of Superstition and Folly over one of the brightest Patterns of Heavenly Wisdom.

Sat. 7.

Sat. 7. I began to read and explain some Passages of the Bible to the young Negro. The next Morning, another Negro who was on board, desir'd to be a Hearer too. From them I went to the poor *Frenchman*, who understanding no *English*, had none else in the Ship with whom he could converse. And from this Time, I read and explain'd to him a Chapter in the Testament every Morning.

Sund. 8. In the Fulness of my Heart, I wrote the following Words :

Being the most Infallible of Proofs, Inward Feeling, I am convinced,

1. " Of Unbelief, having no such Faith in Christ, as will prevent my Heart from being troubled ; which it could not be, if I believed in God, and rightly believ'd also in Him : "

2. " Of Pride, thro'out my Life past, inasmuch as I thought I had, what I find I have not :

3. " Of gross Irrecollection, inasmuch as in a Storm, I cry to God every Moment ; in a Calm, not.

4. " Of Levity and Luxuriancy of Spirit, recurring whenever the Pressure is taken off, and appearing by my speaking Words not tending to edify ; but most, by my Manner of speaking of my Enemies."

" Lord save, or I perish ! " Save me

1. " By such a Faith as implies Peace in Life and in Death."

2. " By such Humility, as may fill my Heart from this Hour for ever, with a piercing, uninterrupted Sense, * *Nihil est quod hactenus feci*, having evidently built without Foundation."

3. " By such a Recollection as may cry to thee every Moment, especially when all is calm, Give me Faith or I die ; Give me a lowly Spirit ; otherwise † *Mihi non sit suave vivere.*"

* *I have done nothing hitherto.*

† *Let Life be a Burden to me.*

4. By

4. "By Steadiness, Seriousness, *Σεμνότης*, Sobriety of Spirit, avoiding as Fire every Word that tendeth not to edifying, and never speaking of any who oppose me, or sin against God, without all my own Sins are set in Array before my Face."

This Morning, after explaining those Words of St. Paul, *I beseech you, Brethren, by the Mercies of GOD, that ye present your Bodies a living Sacrifice, holy, acceptable to GOD*, I exhorted my Fellow-Travellers with all my Might, to comply with the Apostle's Direction. But *leaving them afterwards to themselves*, the Seriousness they shew'd at first, soon vanish'd away.

On Mond. 9, and the following Days, I reflected much on that vain Desire, which had pursued me for so many Years, of being in Solitude in order to be a Christian. I have now, thought I, Solitude enough. But am therefore the nearer being a Christian? Not if Jesus Christ be the Model of Christianity. I doubt indeed I am much nearer that Mystery of Satan, which some Writers affect to call by that Name. So near, that I had probably sunk wholly into it, had not the great Mercy of God just now thrown me upon reading *S. Cyprian's Works*. *O my Soul, come not thou into their Secret! Stand thou in the good old Paths.*

Frid. 13. We had a thorough Storm, which obliged us to shut all close, the Sea breaking over the Ship continually. I was at first afraid; but cried to God and was strengthen'd. Before Ten I lay down, I bless God, without Fear. About Midnight we were waked by a confus'd Noise, of Seas and Wind and Men's Voices, the like to which I had never heard before. The Sound of the Sea breaking over, and against the Sides of the Ship, I could compare to nothing but large Cannon, or *American Thunder*. The rebounding, starting, quivering Motion of the Ship, much resembled what is said of Earthquakes. The Captain was upon Deck in an Instant. But his Men could not hear what he said. It blew a proper Hurricane; which beginning at South-West, then
went

went West, North-West, North, and in a Quarter of an Hour, round by the East to the South-West Point again. At the same Time the Sea running (as they term it) Mountain high, and that from many different Points at once, the Ship would not obey the Helm; nor indeed could the Steersman, thro' the violent Rain, see the Compass. So he was forced to let her run before the Wind, and in Half an Hour the Strefs of the Storm was over.

About Noon the next Day it ceased. But first I had resolved, God being my Helper, not only to preach it to all, but to apply the Word of God to every single Soul in the Ship; and if but one, yea if not one of them will hear, I know *my Labour is not in vain*.

I no sooner executed this Resolution, than my Spirit revived; so that from this Day I had no more of that Fearfulness and Heaviness, which before almost continually weighed me down. I am sensible one who thinks the being *in Orco*, as they phrase it, an indispensable Preparative for being a Christian, would say, I had better have continued in that State; and that this unseasonable Relief was a Curse, not a Blessing. Nay, but who art Thou, O Man, who in favour of a wretched Hypothesis, thus blasphemest the Good Gift of God? Hath not He himself said, *This also is the Gift of God, if a Man have Power to rejoice in his Labour?* Yea, God setteth his own Seal to his weak Endeavours, while he thus *answereth him in the Joy of his Heart*.

Tues. 24. We spoke with two Ships, outward-bound, from whom we had the welcome News, of our wanting but 160 Leagues of the Land's End. My Mind was now full of Thought; Part of which I writ down as follows:

“ I went to *America*, to convert the *Indians*: But oh! Who shall convert me! Who, what is He that will deliver me from this evil Heart of Unbelief? I have a fair Summer-Religion. I can talk well; nay, and believe myself, while no Danger is near: But let Death
look

look me in the Face, and my Spirit is troubled. Nor can I say, *To die is Gain!*

“ I have a Sin of Fear, that when I’ve spun

“ My last Thread, I shall perish on the Shore ! ”

“ I think verily, if the Gospel be true, I am safe : For I not only have given, and do give all my Goods to feed the Poor ; I not only give my Body to be burn’d, drown’d, or whatever God shall appoint for me ; but I follow after Charity (tho’ not as I ought, yet as I can) if haply I may attain it. I *now* believe the Gospel is true. *I shew my Faith by my Works*, by staking my All upon it. I would do so again and again a thousand Times, if the Choice were still to make. Whoever sees me, sees I *would* be a Christian. Therefore *are my Ways not like other Men’s Ways*. Therefore I have been, I am, I am content to be, a *By-word*, a *Proverb of Reproach*. But in a Storm I think, “ What if the Gospel be not true ? Then thou art of all Men most foolish. For what hast Thou given thy Goods, thy Ease, thy Friends, thy Reputation, thy Country, thy Life ? For what art Thou wandering over the Face of the Earth ? A Dream, a *cunningly devised Fable* ? O who will deliver me from this Fear of Death ! What shall I do ? Where shall I fly from it ? Should I fight against it by thinking, or by not thinking of it ? A wise Man advised me some time since, “ Be still and go on. ” Perhaps this is best, To look upon it as my Cross : When it comes, to let it humble me, and quicken all my good Resolutions, especially That of Praying without ceasing ; and at other Times to take no Thought about it, but quietly to go on *in the Work of the Lord*. ”

We went on with a small, fair Wind, ’till *Thursday* in the Afternoon, and then sounding, found a whitish Sand at 75 Fathom : But having had no Observation for several Days, the Captain began to be uneasy, fearing we might either get unawares into the *Bristol Channel*, or strike in the Night on the Rocks of *Scilly*.

Sat. 28.

Sat. 28. Was another Cloudy Day : But about Ten in the Morning (the Wind continuing Southerly) the Clouds began to fly just contrary to the Wind, and to the Surprize of us all sunk down under the Sun, so that at Noon we had an exact Observation ; and by this we found we were as well as we could desire, about eleven Leagues South of *Scilly*.

Sund. 29. We saw *English* Land once more, which about Noon appear'd to be the *Lizard Point*. We ran by it with a fair Wind, and at Noon the next Day, made the West End of the *Isle* of *Wight*.

Here the Wind turn'd against us, and in the Evening blew fresh, so that we expected (the Tide being likewise strong against us) to be driven some Leagues backward in the Night : But in the Morning, to our great Surprize, we saw *Beachy-Head* just before us, and found we had gone forwards near forty Miles.

Toward Evening was a Calm ; but in the Night a strong North-Wind brought us safe into the *Downs*. The Day before, Mr. *Whitefield* had sail'd out, neither of us knowing any thing of the other. At Four in the Morning we took Boat, and in half an Hour landed at *Deal* : It being *Wednesday, Feb. 1.* the Anniversary Festival in *Georgia* for Mr. *Oglethorpe's* landing there.

It is now two Years and almost four Months, since I left my Native Country, in order to teach the *Georgian Indians*, the Nature of Christianity. But what have I learn'd myself in the mean time ? Why (what I the least of all suspected) That I who went to *America* to convert others, was never myself converted to GOD. *I am not mad*, tho' I thus speak ; but *I speak the Words of Truth and Soberness* ; if haply some of those who still dream may awake, and see, that as I am, so are they.

Are they read in *Philosophy* ? So was I. In Antient or Modern *Tongues* ? So was I also. Are they versed in the *Science* of *Divinity* ? I too have studied
it

it many Years. Can they *talk* fluently upon Spiritual Things? The very same could I do. Are they plenteous in *Alms*? Behold, I gave all my Goods to feed the Poor. Do they give of their *Labour* as well as of their *Substance*? I have labour'd more abundantly than they All. Are they willing to *suffer* for their Brethren? I have thrown up my Friends, Reputation, Ease, Country; I have put my Life in my Hand, wandering into strange Lands; I have given my Body to be devour'd by the Deep, parched up with Heat, consumed by Toil and Weariness, or whatsoever God should please to bring upon me. But does all this (be it more or less, it matters not) make me acceptable to God? Does All I ever did or can *know, say, give, do or suffer*, justify me in his Sight? Yea, or the *Constant Use of All the Means of Grace*? (which nevertheless is meet, right and our bounden Duty) Or, That *I know nothing of myself*, that I am as touching Outward, Moral Righteousness blameless? Or, (to come closer yet) The having a *Rational Conviction* of all the Truths of Christianity? Does all this give me a Claim to the Holy, Heavenly, Divine Character of a *Christian*? By no Means. If the Oracles of God are true, if we are still to abide by the *Law and the Testimony*; all these Things, tho' when ennobled by Faith in Christ, they are Holy, and Just and Good, yet without it are *Dung and Dross*, meet only to be purged away by the *Fire that never shall be quenched*.

This then have I learn'd in the Ends of the Earth, That I am *fallen short of the Glory of God*; That my whole Heart is *altogether corrupt and abominable*, and consequently my whole Life, (seeing it cannot be, that an *Evil Tree* should bring forth good Fruit:) That *alienated* as I am from the Life of God, I am a *Child of Wrath*, an Heir of Hell: That my own Works, my own Sufferings, my own Righteousness, are so far from reconciling me to an offended God, so far from making any Atonement for the least of those Sins, which are *more in Number than the Hairs of my Head*, that the
most

most specious of them need an Atonement themselves, or they cannot abide his Righteous Judgment: That *having the Sentence of Death* in my Heart, and having nothing in or of myself, to plead, I have no Hope, but that of being justified Freely, *thro' the Redemption that is in Jesus*: I have no Hope, but that if I seek I shall find Christ, and be found in Him, not having my own Righteousness, but that which is *thro' the Faith of Christ, the Righteousness which is of GOD by Faith.*

If it be said, that I have Faith (for many such Things have I heard, from many miserable Comforters) I answer, So have the Devils, — *a sort of Faith*; but still they are Strangers to the Covenant of Promise. So the Apostles had even at *Cana in Galilee*, when Jesus first manifested forth his Glory; even then they, in a sort, *believed on him*; but they had not then *The Faith that overcometh the World.* The Faith I want is, *A sure Trust and Confidence in GOD, that thro' the Merits of Christ, my Sins are forgiven, and I reconciled to the Favour of GOD.* I want That Faith which St. Paul recommends to all the World, especially in his Epistle to the Romans: That Faith which enables every one that hath it to cry out, *I live not; but Christ liveth in me: And the Life which I now live, I live by Faith in the Son of GOD, who loved me, and gave himself for me.* I want that Faith which none can have without knowing that he hath it (tho' many imagine they have it, who have it not) For whosoever hath it, is *freed from Sin; the whole Body of Sin is destroyed in him: He is freed from Fear having Peace with GOD thro' Christ, and rejoicing in Hope of the Glory of GOD.* And he is freed from Doubt, *having the Love of GOD shed abroad in his Heart, thro' the Holy Ghost which is given unto him; which Spirit itself beareth Witness with his Spirit, That he is a Child of GOD.*

T H E E N D.

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